PRESBYTERIAN LIFE

August 4, 1951

Work Camper for 1971
(see Teamwork in Thailand, page 10)

Vol. 4. No. 16

Perils & Challenges

Refugees, Immigrants, and Danger
—A Report on Palestine by Charles Tudor Leber

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On the Beam

THERE WAS A BRIEF PERIOD this past summer when the beams of a full moon danced on the rippling water in front of our cottage. Lured by the beauty of the night, my wife and I stepped into our boat and rowed together, backward, across the lake. As long as we kept our course directly toward the moon our pathway was brilliantly lighted. Shore lights gleamed here and there, but left no sure pathway for us to follow. There was no other goal which we could have chosen, besides the moon, toward which the way was so clear. Touched by the enchantment of the evening, we rode the moonbeams across the lake and back.

I was reminded that the air lanes have radio beams for pilots to follow. When airmen ride the beam they are sure of their course. The pilot who comes in on the beam never misses his field, no matter how dark the night, nor how terrifying the storm.

The Christian life is something like that. Christ is our Light. When we face directly into the Light, and move toward the goal which is set in him, our pathway is clearly marked. Just as the dancing moonbeams on the water marked an undeviating course toward the moon, so the Light which is in Christ leads us unerringly toward him. There will be lesser lights along the shore, and to some people these are enticing. But our safety lies in lifting our eyes above the shoreline until we look full into the face of the Light, and inevitably move toward him.

The night we rowed in the moonlight we discovered that the hazards of a lake at night, such as other boats, floating buoys, and diving docks, are clearly revealed as you move along the moonlit pathway on the water. But this is true only as you face into the light. Similarly, devoted Christians have always known that life's dangers and pitfalls stand out boldly as they face into the glorious Light of Christ. Hazards can be seen for what they are and the more easily avoided.

Lives that are "on the beam" move with certainty toward the goal which is set in Christ Jesus our Lord.

—G. KENNETH SHAFER
Pastor, Irving Park Presbyterian Church
Chicago, Illinois

THE SOUNDING BOARD

Slackers at the Polls

« I am writing to commend the editorial, "Close Ranks Against Corruption," by Dr. Paul Calvin Payne in the June 9 issue of PRESBYTERIAN LIFE, in which he puts his finger on one of the weak spots of our representative form of government. And incidentally, let's quit calling it democratic, as there is no such animal . . . .

When we read that around 50 per cent of those entitled to the blood-bought privilege of voting stay away from the polls and also realize that the so-called important or distinguished citizens make up a large per cent of such "slackers," it makes some of us discouraged and many of us just plain disgusted and mad . . . .

—ARCH T. HOLLENBECK
West Plains, Mo.

British Policy in India

« Dr. Paul C. Payne in his address to the General Assembly (*"The Future Comes Creeping In," P. L., June 23*) reveals a strange misconception regarding British policy in India. He remarks, "There is a saying to the effect that 'England lost India in the boarding houses at Oxford.' By elbowing Indian students away from the tables of the better boarding houses of Oxford, the English students elbowed India out of the British Empire."

Unquestionably Gandhi, Nehru, and thousands of other Indian students who attended English universities, acquired ideas of independence from the freedom-loving British, who, for half a century, had been training Indians for self-government. During this period Indians have been accorded a progres-

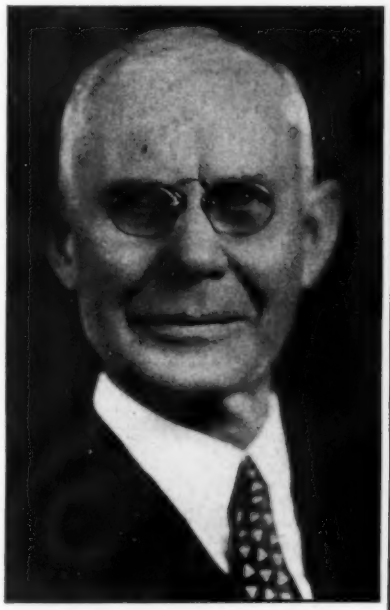
Dr. Joseph A. Vance Dies

« The passing of Rev. Joseph A. Vance, D.D., removes a familiar landmark in our Presbyterian ecclesiastical landscape. I can look back over well nigh half a century in the Christian ministry and cannot remember a time when Joseph Vance and his brother, James I. Vance, did not reach "like tall twin pines" against the skyline.

While younger ministers amongst us looked up in admiration for many years, when at last it was our lot to be associated with him in the undertakings of the Church, the characteristic that most impressed us was his unadorned friendliness. Although his stature was great in our opinions, never for a moment did one suspect that he was conscious of that stature. As a Moderator of the General Assembly he was conspicuous, and in his ex-moderatorial years he never lost his enthusiastic interest in the administrative affairs of the Church.

A great man has fallen in Presbyterian history.

—ALBERT JOSEPH MCCARTNEY
Washington, D. C.



Dr. Joseph A. Vance died in Detroit on June 12, 1951. He was in his eighty-seventh year. A native of Sullivan County, Tennessee, Dr. Vance was ordained in the Presbyterian ministry in 1888. Prior to coming to First Presbyterian Church, Detroit, of which he was pastor for thirty years and pastor emeritus for twelve years, Dr. Vance served churches in Louisville, Baltimore, and Chicago. He was Moderator of the 147th General Assembly of the Presbyterian Church in the U. S. A., and in addition to numerous other positions in the councils of the Church, was for fifteen years president of the Board of National Missions. Funeral services were held at First Church, Detroit, on June 16, 1951.

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sively increasing share in every phase of the management and direction of their country. This process culminated in the planned withdrawal of the power which had brought order out of the chaos of factional strife that had previously existed among the war-torn peoples of the Indian peninsula. When a ward, who has been educated to stand on his own feet, eventually shows his independence, does one say he is "lost"? Equally unfortunate is Dr. Payne's choice of words when he refers to Indian students being "elbowed away" from boarding house tables.

In returning a unified India to Indian rule, the British can at least claim they did not "elbow" the Asiatic Indian out of his own country as has been the fate of the American Indian throughout most of the United States. While indigenous Americans were brought almost to the verge of extinction, the population of British India increased under British rule from 212,971,000 in 1891 to 295,809,000 in 1941.

—ARTHUR LOVERIDGE
Cambridge, Mass.

Marriage and Divorce

The present writer has read the report of the Special Commission on Marriage and Divorce as delivered to the 163rd General Assembly and as mailed to the various pastors. The following excerpt embodies the motive of this report: "With no thought or desire to impose our will upon the Church, but rather to express what might be the will and desire of our Church, your Commission . . . now ventures to propose . . . ." Since when has it become the duty or task of Christian theologians to express the will and desire of the Church? . . .

Jesus taught that marriage is permanent, and that the Mosaic permission of divorce and remarriage was only a legal expedient. If we read carefully the Mosaic law we find that it also regarded marriage as permanent and divorce and remarriage of divorced persons as not actually of the plan of God.

The view of this Commission, which is also expressed in some of our Sunday school literature, is that repentance for the sins that caused the divorce justifies after the passage of time another attempt at marriage. This is so far from the teaching of Jesus that it is actually queer . . . .

Jesus did not teach that marriage ought to be permanent. He taught that marriage *is* permanent, and people are only deceiving themselves to think there is any satisfactory life to be obtained by divorce and remarriage.

—WILLIAM I. BELL
Pastor, Presbyterian Church
Lyndon, Kansas

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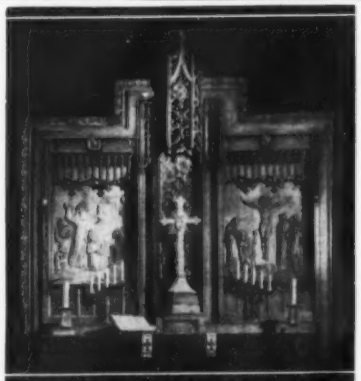
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Back Talk

Maybe it's because the temperature is ninety degrees and the humidity is more than somewhat that I am going to do something which in more coolth I would refrain from doing. I am going to talk back to a couple of anonymous letter writers (may their tribe decrease). Because I have to call them something, and they did not sign their names, I dub them Mr. Non and Mr. Mouse.

Gentlemen:

To both of you let me say that from this day forward, unsigned letters received in this office are to be treated as checks that bear no signature, i.e., worthless, and consigned to the circular file, i.e., wastebasket.

Not often do we hear from you or your ilk but even every-now-and-then is far too frequent. What manner of men are you? I think I know. You, Mr. Non, spend half of your letter telling us what and whom you are against, and since your attack is not levelled at us, we shall now presume to "elder" you because your best friends apparently haven't told you.

The point is: what and whom are you for? In telling us what you don't like about your pastor, your congregation, and the Presbyterian Church in the U.S.A., you have a fine time calling names and loosely slinging epithets. Since you lack the courage to sign your name, I assume you have never confronted the people whose ways and ideas are offensive to you and told them so. Why not? Is it because you fear a little face-to-face controversy, that you fear a disinterested third party would rule against you? Methinks you were thrown out at first base in the seventh grade and instead of running faster the next time you hit a ball, you went home and had yourself a nice little traumatic experience and decided that all umpires are crooked, and anyway people who play baseball are silly.

You, Mr. Mouse, are so unsure of yourself that you merely utter a squeak and run for a hole in the wall. Maybe you squeaked once in a public meeting and a maltese moderator looked at you. That's all he did. Oh, maybe he made them laugh at you, but the catlike chairman didn't really chew you up, now did he? You're still alive and breathing. So stand up there like a man, grab that pen, SIGN! See, easy, wasn't it?

And both of you, when did you last compliment anybody, tell an author you liked his book, a singer you liked her song? Matter of fact, when did you last sing a song? —R. J. C.

SHOP TALK

Figuring largely in the article, "A Prayer at the Mayo Clinic" *(page 14)*, is **Dr. Will Mayo, famed surgeon.** We wrote to the late Dr. Mayo's daughter, Mrs. Donald C. Balfour, telling her of our intention to publish this story about her father. In Mrs. Balfour's reply, she told us, "Father's whole life exemplified a profound respect for those who upheld, as he did, the principles of Christianity and firmly believed that the ills of the world could be solved only by a return to those principles." We believe that Dr. Mayo, who died in 1939, would be gratified at the renewed interest in and respect for Christian principles among people all over the world in our day.

The writer of the article in which Dr. Mayo figures is Mrs. Laura Johnston, who is granddaughter-in-law of the minister in the narrative, the Reverend Frank Doran. The little boy in the story, Morris Doran, grew up to become an accomplished lawyer who was made, during the 1920's, Commissioner of Prohibition of the United States.

Ray Downs, Presbyterian missionary in Thailand who wrote "Teamwork in Thailand" *(page 10)*, admits that he was "the closest thing" to a director that the multinational work camp he writes about has. But he was far from being the boss, he says, for the group governed itself through a committee elected by the whole membership and changed every week—Ray functioned merely as adviser to that committee. For many among the polyglot group of Japanese, Filipinos, Siamese, Americans, and Burmese, the camp was their first experience with democracy. It was an acid test for democracy, the voters coming from many cultural backgrounds (some traditionally antagonistic) and speaking many languages. Yet democracy came through, the camp was an unquestioned success, and the members are all deeply impressed with the governmental process which enabled them to pool their divergent interests.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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THE COVER

The Cover picture shows Burmese medical student Mg Mg Myint, with the baby he delivered for the wife of a farmer living near the work camp in Thailand described in the story, "Teamwork in Thailand" *(page 10)*. Of the many lingual problems at the international work camp, Mg's was perhaps the most noteworthy—during the delivery he communicated with the baby's mother through the medium of an interpreter standing—as local decorum required—outside the door of the house.

THE NEXT ISSUE

SEPTEMBER 1

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Make Your Thoughts Obey Christ

ONE of the difficult duties of a Christian is thinking like a Christian. Many people whose conduct is at least acceptable let their thinking fall far below the standard of Christ. If you could look into their minds—and, to be honest, our minds—you would find many thoughts of unkindness quite contrary to the mind of Christ. Paul suggested a remedy for this in writing to the Christians in Corinth: ". . . bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). Or in the more easily remembered form of a modern translation, "And I take captive every thought and make it obey Christ."

Thoughts are wild and random things. They are harder to control than actions. They quickly fly off on prodigal excursions in distant lands. Thoughts are not naturally domesticated. They don't automatically come in and lie down at the feet of Christ. They must be taken captive, said Paul, and made to obey Christ. And if your thoughts are not in captivity to Christ it will soon be seen in your actions. Murder, our Lord said, isn't just killing a person, it is having inside of you the desire to kill. Adultery, he said, is not just the outward act, it is the desire to commit adultery. These are searching thoughts. "For as he thinketh in his heart, so is he" (Proverbs 23:7). The armed services have found that the well trained and useful soldier must have his mind and his morale trained, too, so that he knows why he is fighting and what he is fighting for. You've got to take captive a man's thoughts.

Thoughts can be brought into captivity in several ways. You can choose whom you are going to serve. I can take captive every thought and make it obey me. I will think only what serves my own personal interests. I can take captive every thought and make it obey society, letting my standards be molded by the community in which I live. Or it may be, I take captive every thought and make it obey the state. That's totalitarianism. The most dangerous thing about Communism is not its economic theory, but its assumption that it is the right of the state to control a man's thoughts. For when the mind of man is enslaved to the state it has begun a process of degeneration. The Christian says that he will take captive every thought, and make it obey, not himself, not his neighbors, not the state, but Christ.

Being a Christian means the complete remaking of a person. The transformation may begin when you publicly give yourself to Christ, but that is only the beginning of a long road with many turnings. Christianity is so deep-seated that it affects your whole being. You can't even think the way you did before. Your mind must be converted as well as your heart, your pocketbook, your feet and your hands.

If you take captive your thoughts and bring them to Christ you will find that he will guide and mold them. If your thoughts are really obedient to Christ, they won't be the same thoughts about war, the Russians, people or races other than your own, the weak and unfortunate members of society, those who fall into the ways of sin, and the hungry who make up so large a percentage of the world's population. In thoughts of these things and in every other thought which flashes across the mind, we must seek "the mind of Christ" (I Cor. 2:16) until, as a modern version of the Scriptures gives it, "our thoughts are Christ's thoughts."

As you deal with your wandering thoughts, pray for strength to take them captive and hold them up to Christ, so that he may renew and direct them and set them on higher things. How different we would be, how much better the world would be, if every Christian could think like a Christian.

Scripture Readings

First Day—II Corinthians 10:1-6. Thoughts obedient to Christ.
Second Day—Matthew 5:21-26. Murder in the heart.
Third Day—Matthew 5:27-30. Adultery in the heart.
Fourth Day—Matthew 15:18-20. Evil thoughts from the heart.
Fifth Day—II Corinthians 11:1-6. Corrupted minds.
Sixth Day—Psalm 139:1-12. God knows our thoughts.
Seventh Day—Matthew 9:1-8. Jesus knowing their thoughts.
Eighth Day—Proverbs 23:1-7. As he thinketh so is he.
Ninth Day—Joshua 24:14-18. Choose you.
Tenth Day—II Corinthians 10:12-18. Those who measure themselves by themselves.
Eleventh Day—I Corinthians 2:12-16. The mind of Christ.
Twelfth Day—Philippians 2:1-11. Have this mind in you.
Thirteenth Day—Ephesians 4:20-32. Let Christ renew your mind.
Fourteenth Day—Colossians 3:1-11. Set your mind on things above.

—Lawrence MacColl Horton

PERILS & CHALLENGES*

"In this moment of history, the Church of Jesus Christ stands in a crucial and strategic position. . . ."

THE CRISIS in world affairs confronts the Church in America with both a responsibility and an opportunity. It is our duty and blessedness to know and to do the will of God in this tragic hour. In faithfulness to Christ is this world's hope.

THROUGHOUT the years the General Assembly has in its pronouncements repeatedly and with comprehensiveness and clarity made clear its judgment in social, economic, political, and moral questions.

THESE EXCELLENT STATEMENTS we reaffirm and heartily commend to the churches as a sound basis for study and action.

THE EFFECTIVE RESPONSE and informed action of the people of our churches is requisite if the social pronouncements of the General Assembly are to be related to our responsibility and opportunity.

THE FORCE OF THIS REPORT, therefore, is to issue a call to the people of our churches to diligent study by the light of the Word of God and the Christian faith, in order that they may declare themselves by word and deed on the urgent questions before us in this day of world emergency. We urge that every congregation conduct a series of studies on faith and world understanding during 1951-52.

TO ASSIST OUR PEOPLE in this purpose, we offer a review of those principles of faith that bear most directly on the great issues before us. Further, we propose a plan, or Church-wide study program, whereby the individual Christian may be led to become informed and effective in making the will of God manifest in every situation and circumstance.

WE ARE IMPRESSED with the fact that a most serious factor in this present crisis is the lessened influence of the people on public policy. By inaction and lethargy, careless citizens use their freedom to reject their responsibility for serious study and courageous action on hard questions. The evil is aggravated by the action of willful men who seek power by playing on our fears and repressing freedom of thought and debate. Edmund Burke once said, "All that is necessary for the triumph of evil is that good men do nothing." The Church would summon its members to the exercise of the responsibility of Christian citizenship and to the choosing of a constructive course of action in the light of the Christian Gospel.

IN THIS MOMENT OF HISTORY, the Church of Jesus Christ stands in a crucial and strategic position. Fashioned for God's purpose, the Church is his avenue of communication with men. Through its Gospel, its means of grace, its holy fellowship, God can guide and direct the hearts and minds of men through the perils which confront us to the fulfillment of his will.

THE PERILS LIE, on the one hand, in a global war. From such a war, our world would probably emerge with its resources depleted, its liberties wiped out, its finest sons dead. On the other hand, we face the peril of surrendering our civilization, with its heritage of truth and freedom, to a primitive and brutal totalitarianism. Through this narrow corridor of perils God must guide us. The Church of Christ has the responsibility of guarding against the dangers and of holding forth the opportunities and its final hope in the situation.

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*Report of the Standing Committee on Social Education and Action as accepted by the 163rd General Assembly of the Presbyterian Church in the U.S.A., Cincinnati, Ohio, May 30, 1951.

Perils Which Confront Us:

Self-Righteousness

The Church warns against the tendency to self-righteousness. The evils of Communism appear so obnoxious and blasphemous that any means which we feel necessary to defeat Communism tend to become justified in our minds with the righteousness of God. There is a most serious danger in this, for the truth is we are not righteous before the world, let alone before God. This uncriticized sense of righteousness can make us a positive danger to the peace of the world if it encourages a preventive war or a holy crusade. We need desperately to hold our whole national life under the full sovereign majesty of God, if we are to be preserved from the self-deception which rebels against God. The constant prayer of nations as well as men should be: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Fear and Hysteria

The Church warns against the fear and hysteria prevalent among us. These will lead only to tragic consequences. Under the stimulus of fear, we adopt many forms of repression and terrorism—the very things we despise in Communism. We countenance character assassination which clearly violates the divine law "Thou shalt not bear false witness." Some forms of loyalty oaths are required which stifle freedom of thought and inquiry. People are afraid to speak their convictions for fear of reprisal. Thus is laid the groundwork for a police society which would destroy the very freedom we seek to save.

Furthermore, this fear and hysteria make it difficult to act soberly and dispassionately in regard to the possibility of negotiation with our enemies. We are afraid that we will be called appeasers—or that we will lose face, or sacrifice national honor. If we are motivated by faith in God and in ourselves, then we will seek every opportunity of negotiation and try every possibility that may lead to a better understanding and the allaying of fears and suspicions in the hearts of others.

The Church calls upon its people and the nation to act in faith and hope and joy in the Lord, for it knows that "there is no fear in love; but perfect love casteth out fear, because fear hath torment."

Militarism—Uncreative Defense

Again, the Church warns against the tendency to put our sole trust in armed might. The final confidence of a Christian nation is in the will and purpose of God and hence in the kind of conduct which that *will* and *purpose* indicate. Most of us believe that in the present condition of international life a defense adequate to discourage the forces of aggression should be in the hands of the United Nations. But whatever may be our convictions regarding the necessity of defense, we know that military power of itself will not serve to save us from the peril of Communism.

The threat of world conflagration arising out of the critical and confused situation in Asia and the Far East would be greatly reduced by a strengthening of our Christian concern for the welfare, needs, and rights of the peoples of these areas. We therefore earnestly pray that our government, working with and through the United Nations, may follow an unwavering policy of moral courage and integrity in this and other international relations.

Communism advances its conquest by using the lust for power and the greed and ruthlessness of men. Communism finds its opportunity in the hungers, the frustrations, the despairs of men and nations, and offers itself as a panacea for these human needs. We stand in the danger of so overestimating the effectiveness of military power as the means of combatting Communism that we will:

—exhaust the resources available to provide creative cures,
—fasten upon America the blight of a military state,
—encourage the dangers of armament competition, and
—place on our economy the difficult task of maintaining millions of men in boring and wasteful periods of suspended activity.

While acknowledging the necessity in this day for adequate military preparation consistent with our responsibilities under the United Nations, we would remind the Church of our repeated opposition to permanent conscription, and commend a constant scrutiny of our military development program by competent civilians.

The Church must continually put forward those curative and creative plans, which are inherent in the Christian faith, and which are the only final answer to the proposals of Communism.

Unholy Alliances

The Church cannot but be disturbed at the tendency to make friends and allies of governments, no matter how tyrannical, solely because they, like ourselves, are opposed to Communism. Confusion and disillusionment will result from the policy of opposing Communism by supporting and encouraging other forms of totalitarianism.

Moral Flabbiness

The Church must sound its most solemn warning against the lack of fundamental integrity, the moral flabbiness, that is manifesting itself in the life of our nation, from high government positions down to college athletics. The corruption that eats away the foundations of democracy and which will bring about the crumbling of its structure is not the work of the enemies without our walls, but the work of those among us who betray their country in political corruption, in the buying and selling of political influence, and in day-to-day common cheating. The Church is heartened by the thoroughness of Senate crime investigation and other law enforcement agencies in awakening our nation to these dangers and urges continuance of the vigilance.

The Church issues a call to men in these days, as the first contribution they must make to the common struggle, to strict, unyielding integrity and devotion to the interests of the nation under God.

The Church Challenges Us To:

The Use of All Resources

God has given us the resources both physical and spiritual by which all men can have the more abundant life. In fulfilling our purpose to win the souls of men and to establish the Christian values in which we believe, the Church challenges its members to a great demonstration of genuine concern and friendship and skillful aid, to meet the needs of hungry, despairing, desperate men and nations. In this endeavor we must guard ourselves from the taint of imperialism which would seek, for any selfish purpose, to control either the economy or the moral or political autonomy of the people we seek to assist. This should be a vast effort uniting the will, the generosity, and the resources of our people in a great movement to create in the world economically healthy and morally free societies. This effort must not be abandoned in the face of military demands but must be recognized as of such importance that it cannot be sacrificed for military expansion. By making anything like the sacrifices we would be compelled to make in war, we can set in motion those forces of hope and recovery which are our surest allies.

World Order Through the UN

The Church challenges its people and the nation to the opportunity of developing a world of law and order and human service through the United Nations. The Protestant Church has a special concern here, for it was through her program of education and leadership that a great body of people in the United States supported the idea of a United Nations and made their influence felt at San Francisco. Today the Church should press for the commitment of an increasing number of our interests and concerns to the United Nations. Our judgments in international affairs have been improved again and again by the deliberations of the United Nations bodies.

Let the Church lend its backing to suggestions already made to seek on a collective basis the reduction of armaments and to subject all weapons of war, including atomic weapons, to international jurisdiction under the proper safeguards.

Let the Church press the proposal of the United Nations for developing so-called underprivileged countries.

Let the Church keep urging a cessation of the mad armaments race.

Let the Church support before Congress the great humanitarian movements in the field of human rights which have been supported by our leaders in the United Nations.

Let us by every possible means seek to clothe the United Nations with the authority and the prestige which give it the effect of world government.

Equal Opportunity

The Church challenges its people and the nation to seize the opportunity to demonstrate more effectively than ever before that every man in free America, regardless of his race, his color, or his religion, has an equal opportunity to develop his talents and capacities to the full in an unsegregated society. . . . Particularly must the Church demonstrate in every phase of its life and work the reality of brotherhood in which no person or group is penalized by virtue of minority status.

Concern for All Homeless

The Church has a continuing opportunity to befriend the exiled and the oppressed, to provide the beginning of a new life to people who have been driven out of home and country and have suffered the loss of friends, loved ones, possessions, and livelihood. The Church has had these people on its heart and conscience, and in serving them has been blessed. The plight of the homeless, the sick, the hungry, the victims of oppression, wherever they may be, must always arouse the active concern of the followers of the Master and lead to ways of ministering to their need.

Voluntary Cooperation

The Church must continually remind our nation of the great opportunity we have to demonstrate to the world that the productive skill of our industrial workers and farmers, our inventive genius, and our managerial ability can unite voluntarily and cooperatively in the economic life of our country. This achievement would make possible a reasonable level of life for all, within a stable economy, and the preservation of the largest possible individual freedom. Our goal should include the extension of this economic community of service and cooperation to a world basis. The fulfillment of this opportunity would vastly aid the stabilization of the whole world economy and offer surer foundations for peace.

Missionary Outreach

The Church has the blessed opportunity of sending to the ends of the earth ambassadors of Christ to carry the good news of God's love in Jesus Christ. These messengers, upholding the dignity of man, sharing the life of the people among whom they live, ministering in human love and sympathy, are the true bearers of the tidings of peace and good will. Even where doors are closed to present missionary activity, the witness to Christ goes on. Iron curtains do not stop the movement of his Spirit. The presence of the Church of Jesus Christ is the hope of all countries in distress and oppression. Meanwhile opportunities in less disturbed localities are before us as never before. The missionary enterprise has a providential relevance to the present world crisis.

Personal Dedication

The Church of Jesus Christ calls its people to a fresh and rededicated act of faith which will bring the Gospel with all its meaning into immediate relation to the perils which confront us and to the opportunities which God still holds before us. Over against the threat of moral disintegration, atomic destruction, or atheistic ideologies we seek by God's grace a world which has discovered the true meaning of its existence in the purpose of God. Let each Christian seek and find for himself this Christian vocation and yield himself unqualifiedly to it.

Pushing logs into position to be sawed was only one of many tasks performed by Benji, pet of all the Chiengrai campers.

Teamwork in Thailand

By RAY CLOYD DOWNS

Japanese, Chinese, Burmese, Filipino,

Malayan and American youth discover

Christian unity in International Work Camp.

First Day

It took us twenty-nine hours to get here to Chiengrai; eight of them we spent curled up on rice bags, hurtling over hairpin, mountain dirt roads, much of it after dark. What a trip! But we are here, forty of us, for the first International Work Camp in Thailand. We are here to build a rice granary and to lay foundations for a church for this community, which is itself a brand new experiment in Christian cooperative living. It is the first rural Christian cooperative community in Thailand and one of the few in Asia.

For this cooperative venture, sixty Christian families were selected from among the thirty churches in the Chiengrai area. Each family agreed to sign up for twenty-five acres of land under the homesteading law and then to work them all cooperatively. The first year was spent in getting their little thatched cottages built and in clearing jungle land.

As we gazed across the great fields and heard the tractors chugging, it hardly seemed possible that all of this had been accomplished in only a couple of years. Such a sight the Thai young people had never seen before. For in this cooperative a member can cultivate ten times more land than an ordinary farmer. Perhaps, and this is one of the basic purposes of the project, the income of the farmers can be so increased that they can pay off all their machinery costs and then develop self-supporting Christian schools, a hospital, and a church. Such a revolution is hard to envision but it is underway.

Nor is that all. This is an experiment in democracy. For most of the farmers it is the first taste of democracy. They have no boss, only a central committee which they themselves elect. Their vote—again their first—is important. Their prosperity, almost their very existence, depends upon the judgment they show and the responsibility they assume.

The community needs the buildings we are going to put up. There is little likelihood that in any time immediately foreseeable they would be able to get them started for themselves, since they are so desperately busy keeping abreast of the farming demands.

There are forty of us. Six are from Japan, among them a short-term Presbyterian missionary from America, Malcolm Cambell, and a short-term Congregational missionary from America, Paul Reynolds. There are two from the Philippines, two from Malaya, two from Burma. The rest came from all over Thailand. Four are Buddhists and one is the grandson of a king of Thailand. They are all students preparing to be doctors, lawyers, teachers, engineers, ministers, missionaries, businessmen. Twelve are girls. We have elected a steering committee which runs everything, and I am serving only as its adviser.

One thing we have in common with all Work Camps everywhere, and that is the hauling of dirt. It seems that every country has a different system. This is the most difficult, I suspect, for the dirt is carried in baskets made of split bamboo. In fact, everything is made of bamboo. We drink out of bamboo cups, sleep on bamboo mats on bamboo floors, and eat rice cooked in bamboo tubes. We swim from a bamboo raft in the river and use bamboo in every phase of construction.

Fourth Day

Routine is settling down. We must get sand for cement and gravel from the river. Basket brigades and bucket brigades bring water and carry away dirt, all to the singing and chanting of familiar songs which all work campers everywhere know. The Japanese sing a highly rhythmic chant consisting of nothing more than passing the name of a Japanese city or a Japanese food down the line with the bucket.

Seventh Day

Today we inveigled some of the little, brown-eyed children of the community into helping us carry empty baskets along the dirt brigade. They are so shy, so eager, so alert. The same children form the backbone of the vacation school which is now in full swing under the direction of Bampen, a Thai girl, and Jeanne Bellerjeau, an American. They have five other campers to help them. Over a hundred children come, and the campers tell them stories endlessly, play games with them, and do elemental arts and crafts. There is probably no phase of the camp work which is doing more to weld a close relationship with the Thai community.

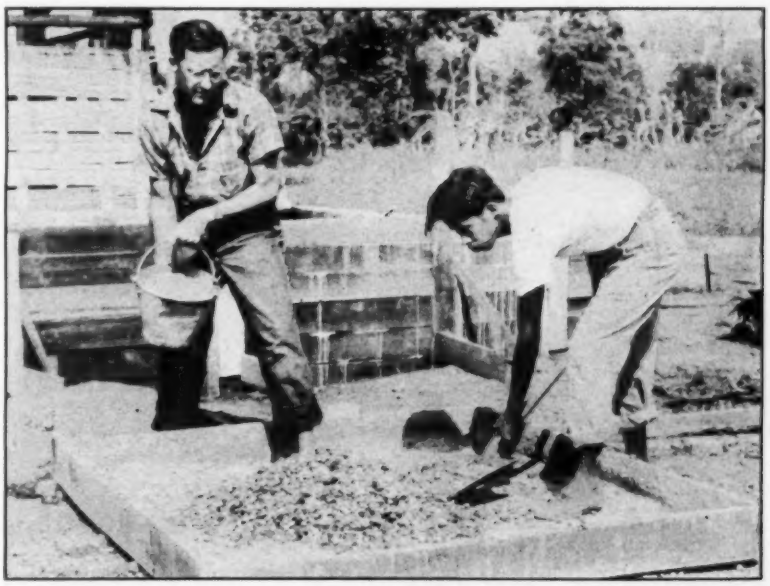
Eighth Day

The farmers in the community were quite sure that these young people, most of them from the city, most of them students who had never done a day's work in their lives, would be able to do nothing worthwhile. The first few days the group was largely ignored. But then, as the concrete began to pour forth, filling forms for the new buildings, groups began to gather every day to watch admiringly. It was only a short time before they began not only to watch but to help. Men showed up and joined the toiling campers, taking their places in the "dirt brigade" which passed baskets of soil from hand to hand. Even the little, brown-eyed children, so shy, so eager, could contain themselves no longer and started trotting the empty baskets back to the sand pits.

This afternoon we had a big sports gala for the community. What an affair. There were over a hundred adults and as many children. It was really surprising in this class-conscious land to see university graduates and peasants racing one another with their feet in rice bags, to see the young medical student, the engineer, and the grandson of a king serving the drinks and the rice balls into the gnarled hands of an old farmer in his baggy black pants and patched shirt. The campers won the first tug o' war, but the villagers won the second and third. The campers played games with the children, too, to everyone's delight. Everyone worked. There was pineapple drink to be made by the gallon, great hampers of rice balls that tasted like carmelcorn, delicious wee doughnuts, and vanilla sugar cookies. The harmony between camp and community is well established.

Ninth Day

Have you ever sat in on a discussion session where you wanted only to withdraw into the shadows while you just absorbed what the other people were saying? We have had such, and the two principal speakers were George Ruis from the Philippines and Ikuyo Abe from Japan. George was saying how he dreaded meeting the Japanese. He hated them. That was all. They had killed his father and his brother and burned down his family's home while he was off with the underground fighting in the Philippines. What could he say to these former enemies when he met them at the Work Camp? He would prepare a speech. And



Mg Mg Myint *(right)*, medical student at University of Rangoon, and the author mix concrete to be used in foundation of church structure that campers are building.

Making forms for concrete are Kwok Swee Soo *(left)* of Malaya, and Chantokorn, a former Buddhist converted at work camp, great grandson of Siam's King Rama IV.

Mien *(left)*, seminary student at Chiengrai, Thailand, and Kang, Chinese student at Chulalongkorm University, Bangkok, lay bricks for granary for farming community.

he did. Ikuyo said yes, she understood. What was she going to say when the dreaded moment came when she would have to face the Filipinos. She would prepare a speech. And she did. When they met, she said, "Hello." George said, "Hello." The speeches were forgotten, and in a few short days so were the feelings of hatred. In their stead was a new feeling of oneness with other Christians, wherever they came from. Fine discussions we are having, too, on democracy, Christianity and Communism, home and family life, intercultural marriage—discussions on the place of women in the Orient and the relationships between East and West. But the finest discussions of all are those that last late into the night, about the camp, and about ideals.

Always, no matter how good the discussion or how refreshing the recreation, there is the work. Today the whole camp voted to get up a half hour earlier, 5 A. M. instead of 5:30 A. M., to get more done. The sidewall foundations of the rice granary are finished, and we have started work on the great concrete slabs on the floor.

The main job is the concrete marathon, to get the foundations of the new church poured. When the crew gets going full tilt it requires twelve bags of cement an hour to feed the hungry mixing boxes. To keep up this pace the tractor, with another crew, has to make frantic dashes to the river bed for a steady supply of clean sand and gravel while other crews keep a bucket brigade going to supply water. Still another crew is pouring and smoothing while another tamps the broken brick foundation for the next section to be poured. The carpenters have to keep ahead of the pourers with new forms, and the lumbermen have to supply boards.

Fourteenth Day

Mg Mg Myint (pronounced Mong Mong Mee-ant), a camper from Burma, has really been kept busy. When the community found out that he was a last-year medical student, they started coming to him with a sick baby, measles, sore throats, pneumonia, malaria. Any time during the day he might be called from his cement mixing or sand carrying and any time of the night there might be a timid villager pulling at his mosquito net. This all came to a great climax yesterday when word came in that one of the villagers was about to have a baby. Had he delivered a baby before? Yes, in the hospital at Rangoon, many of them. Would he be willing to do it here? Yes, of course. Could he get the necessary supplies? Yes, by sending in to the Presbyterian mission's Overbrook Hospital in Chiengrai immediately.

The whole camp took on an air of expectancy and tension. Our Myint, our camp, was about to officiate at the birth

of a baby. Had any other Work Camp done that before? Who would he choose to help him? There was no nurse among the campers. It would be soon now, wouldn't it? No telling, said Myint, shaking his head sagely. Just no telling. Pains had begun. But one could not be sure about things like this.

The breath of the camp stopped, started softly, paused, and waited, and waited, and waited. All night long, the vigil, this time not the pacing husband but a pacing group of forty young people. Off to church they went, home again to hear the news. A boy! And Lillian, the delegate from Singapore, the ringleader of camp mischief and fun, assisted. Lillian, the incorrigible, assumed new importance and stature as the knot of people around her grew while she told her tale, the translating back and forth between the Burmese doctor and Thai mother, the sudden difficulty for which the doctor was prepared.

Last Day

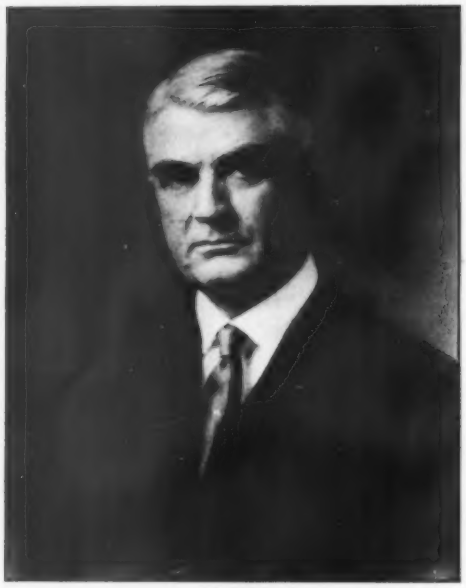
Work came to a halt today. The foundations are both completed and a great deal of dirt has been moved. This evening we had a barbecue, Philippine style, a goodbye gift from the farmers, a pig roasted over the spit until it was crisp and golden.

Then everyone gathered around the coals for the final campfire. Hymns, prayers, a faggot ceremony—in which each camper threw his faggot into the fire, indicating the contribution he had made to this Work Camp, and withdrew another faggot to go back to his own country for the purpose of lighting the fire of another Work Camp in Malaya or Burma, where they have not yet had any, or in the Philippines or Japan, where they have had many.

As this ceremony came to a close Chantokorn, the grandson of King Rama IV, who was described in the book *Anna and the King of Siam*, asked if he could say a few words. Slowly the young Buddhist began. He told how he had not known what this camp period would be like but he had wanted to come. He had never before seen people working together and enjoying it. He had never seen a spirit like this and a life in which there were no classes or levels. He had heard a lot about Christianity, but now he really understood. He had seen the love, the devotion, the sacrifice, that he had heard about. He had caught a vision of Jesus Christ, he had seen him in action and in the lives of his fellow campers. He wanted to become a Christian. There was silence, reverent silence, as the spirit of God spoke, and the campers filed back to the church, to a communion service with the community, and to witness the baptism of Chantokorn. Also baptized were two babies, children of the farmers; and this, too, was most appropriate.

At vacation school set up by campers for neighboring farm children, Presbyterian missionary Jeanne Bellerjeau of Bangkok, Thailand, leads youngsters in prayer.

For dinner on last night of camp, three Japanese, a Filipino *(with checked shirt)*, and an American barbecue a pig, the gift to the campers from farmers living nearby.



Dr. Will Mayo

A Prayer at the Mayo Clinic

When the little boy's father tried prayer, Dr. Will Mayo was noncommittal. But when the child rallied, the great surgeon said he believed it was the prayer that had saved his life.

By **LAURA JOHNSTON**

DR. WILL MAYO, standing in the semi-darkened hospital room, looked disheartened.

"I'm sorry," he said to the minister beside him, "but I fear that little boy of yours is going to die."

He paused, then continued as if trying to soften the effect of his words. "If he lived, he would be a cripple all his life."

The Reverend Frank Doran looked grave and said nothing.

The doctor started again, then broke off, saying, "What is your opinion, sir?"

"I do not know enough to have an opinion," the minister replied. "It is all in your hands, Doctor."

Dr. Will had been his close personal friend as well as family doctor. For years, the Mayo family had lived across the street from the Dorans in Rochester, Minnesota, where Dr. Will and his brother had founded and developed the famous Mayo Clinic. But even though they had been good friends and neighbors, the minister could not persuade the physician to attend church or to take an interest in religion. When he was asked about faith and prayer, Dr. Will wasn't hostile; he just said he didn't know.

Now Dr. Mayo looked at the minister for a moment, then turned and went down the hall to the boy's room.

Mr. Doran sat in the empty hospital room, remembering what had happened.

Just a week ago he and his wife had been sitting in their living room enjoying the Sunday afternoon tranquility when they heard a loud knock. Opening the door, they saw a boy, breathless from running.

"Morris has been hurt!" he exclaimed. "He was trying to hitch a ride on a wagon and got his leg caught in the spokes of the wheel. Dr. Charlie has taken him to the hospital!"

At the hospital, Frank Doran and his wife found that their neighbor, Dr. Will, had taken over the case. He gave them the details. The leg, now tied up to reduce bleeding, had been broken in such a way that only a small batch of flesh across the kneecap kept the limb from being completely dismembered. Even though he had been given drugs, their son was in great pain.

"Will he lose his leg?" Mrs. Doran asked anxiously.

"It's possible," the doctor replied, "but I'm going to try to reintroduce the circulation into the leg through the flesh across the kneecap. I might be able to save it."

The parents had been somewhat encouraged by the doctor's words; along with many others, they knew him to be one of the best medical men in the country.

All through the week the doctor had worked on the leg, but it became worse. Infection set in followed by gangrene. The pulse of the patient had grown steadily weaker.

And now his son was going to die! Frank Doran gripped the arms of his chair and bowed his head.

He sat that way a long time; he didn't know how long. But later, he raised his head wearily, aware that someone was staring at him.

It was Dr. Will, standing in the doorway, looking as if he were weighing something in his mind and trying to understand it. As the minister looked up, Dr. Will said with a slight smile, "Morris's pulse is much stronger. If it continues this way, I'll operate in the morning."

"I'll be here then," Mr. Doran said.

"His passing this crisis was both unusual and unexpected," Dr. Will continued. He paused as if considering his words carefully. Then he added gravely, "I want you to know that I attribute his change to your prayers."

The operation was a success. Morris lived and, although crippled, later married and became a famous lawyer.

But the case didn't end there. The doctor as well as the patient had been affected. The minister noticed that Dr. Will gradually changed his attitude toward religion. Patients reported to Mr. Doran that the doctor had told them not to be ashamed to be seen reading their Bibles and praying.

MANY YEARS LATER Frank Doran heard Dr. Will make his last speech. It was at the dedication of the Bethesda Hospital in St. Paul. The physician was old and sick so that he had to be practically carried to the hospital. But his words were clear. "What hospitals need is more Christianity. . . . I say to my patients, 'Read your Bibles and pray.' I have seen a case where it definitely turned the tide."

THE MODERATOR'S HOPES FOR THE CHURCH

THAT the Holy Spirit, manifest in the General Assembly, will have his gracious way in the whole Church, giving us wisdom, gladness, power. That men and women and young people will offer themselves to the Lord in this hour of crisis.

Especially may this be a year of **RECONCILIATION.** Let the Church preach this to nations at war. How can the Church preach to others, however, what she does not manifest? Let old antagonisms and jealousies be resolved in parish and presbytery in the New Testament manner. Let us move forward with the Presbyterian Church U. S. and the United Presbyterian Church toward reunion. Let the ecumenical spirit get into the roots of the Church. Let us endeavor to maintain the unity of the spirit in the bond of peace.

May this be a year of forthright **REORDERING** our work. The Holy Spirit is the spirit of order.

A splendid pastor, Eugene Blake, will become the new Stated Clerk. A splendid executive, Glenn Moore, becomes the first secretary of the General Council.

The presbyteries have before them the Overture relative to the General Council. The Overture enlarges the Council. It does not contain those elements objected to by opponents of the late Overture H. This Overture should receive the affirmative vote of the presbyteries. It secures to the Assembly its prior relationship to the Council. The Council is servant to the Assembly. We should look at small presbyteries to see if combining them would help the Church. We should look at our synods to see if they are on the march or marking time. The Church is at war today and the local congregation is a company in that conflict—is it functional?—do its officers lead? Let us give our minister an adequate manse in which to live. Let us secure for our church work modern efficient equipment. Let us eliminate waste in overhead cost, in the number and cost of meetings, and in the size of committees. (There were *twelve* apostles and *seven* deacons.)

May this be a year of **RENEWAL.** Let men and women come forth to worship with prayer on their lips and love in their hearts and great gifts in their hands. Such a congregation would make worship new, and God's word would go forth with new power.

Let us renew the careless in our congregations and win so many new friends for God that the next Assembly will be cheered by a membership of 2,500,000.

Let us build new frontier churches. Let us see our seminaries crowded with young men and women, the future officers of the armies of our Lord. Let parents dedicate their children for his work at home and abroad. Let us raise our benevolence budget so that Christ's cause at home and abroad may be cared for. Let us care for the aged servants of the Church. Let us secure the new funds needed ($12,000,000) for seminaries and mission churches. Let Presbyterians stand by and undergird their colleges. We have the brains and the funds to do it. The Communists wish our institutions in the dust. The secular pagans in America do not care. The Church of Christ must care and bear and dare!

Will you help this to come to pass by constantly

1. **PRAYING**—as individuals and in groups for your Church?
2. **WORSHIPING**—in Bible school and congregation?
3. **SEEKING** to win or renew one person each month for Christ and Church?
4. **GIVING**—beginning with a tenth of your net income?
5. **MAKING CHRIST LORD OF YOUR CALLING**—your farm—your factory—your union—your classroom—your home—your pulpit?

—HARRISON RAY ANDERSON

NEWS

The Great Flood

Calamity and chaos struck the farming and industrial heartland of the United States a telling blow last month. The nightmare of flood and fire which staggered Kansas, Missouri, and Oklahoma will perhaps be measured some day in dollars and cents, but it can never be measured in the lives of the millions of people so suddenly overtaken and shaken.

Here is PRESBYTERIAN LIFE'S *first report on the Great Flood of 1951. One of the ablest on-the-spot accounts ever received by the editors, it was sent by special correspondent Thomas P. Lindsay, pastor of the Linwood Boulevard Presbyterian Church, Kansas City, Missouri.*

—THE EDITORS

Disaster and tragedy throughout Kansas and Missouri brought forth an unparalleled demonstration of Christian compassion and community cooperation by the churches of the stricken area. As the Kaw and Missouri Rivers began to recede from the flood levels which had wrought one of the costliest disasters in the nation's history, the citizens of the hard-hit communities set themselves to the task of relief and rehabilitation.

The stench of dead stock, floating in the packing house and stockyards section, the widespread deposits of silt and dirt, overturned railroad equipment, washed out buildings and floating debris, presented an unsightly picture to any allowed to get beyond the militia to see the stricken areas.

Robert W. Long, head of one of Kansas City's largest construction companies and a former deacon of the Missouri city's Second Presbyterian Church, was chosen to direct the activities of Disaster Corps, Incorporated, a nonprofit organization set up to clean up and restore the damage in metropolitan Kansas City. In the meantime, Presbyterians worked with the rest of the community preparing meals for relief workers and stricken families.

On three hours' notice, the women of Linwood Boulevard Presbyterian Church prepared and delivered to the Salvation Army more than a thousand sandwiches. Clothing was being assembled and sorted in churches throughout the city. The greatest destruction was wrought in metropolitan Kansas City, especially in the low-lying industrial section where the Kaw and Missouri meet. Added to the destruction of the flood, the Missouri city suffered the worst fire in its history. Flames gutted seven city blocks of oil tanks and factories, and threatened to spread despite the frantic efforts of the firemen. Other cities along the Kaw and its tributaries, especially Topeka, Lawrence, Manhattan, and Ottawa, suffered comparable damage and loss. In the meantime, the crest moved across Missouri towards St. Louis.

Actual flood damage to Presbyterian churches was light, in comparison to the total disaster, though hard for the congregations hit. None of the churches in metropolitan Kansas City was flooded. Disrupted communications made it impossible to learn the condition of the churches in many communities, especially in Manhattan, which had no telephone service with outside areas. Three of the Topeka churches were damaged by the flood waters. Second Church was completely submerged. The mission of First Church, ministering to many fam-

The water. Monstrous currents of the rampant Missouri and Kaw Rivers jam debris up against this railroad bridge connecting two industrial districts in Kansas City, Kansas. The junction of the Kaw and the Missouri is near this flooded bridge.

The people. Residents of North Salina, Kansas, their homes inundated and ruined, await transfer to dry ground on a road maintenance trailer after being rescued by boat. Scenes like this occurred thousands of times in last month's ruinous flood.

ilies in the Mexican community, had its basement completely flooded and about six inches of water on the main floor. The furnishings were removed by boat. Third Church had water in it, and the members expected that it would be some time before it would be usable again.

Greater than the damage to the churches was the loss suffered by its members. The total cost in property and lives is yet to be calculated. First Presbyterian Church, Topeka (Dr. Orlo Choguill, pastor), reported twenty-four of her families entirely washed out, many of them with their homes entirely swept away. Fifteen of her families have not been heard from or located since the flood broke.

The Presbyterian church in the Argentine district of Kansas City, Kansas, was caught in the floods which swirled about it and submerged much of the surrounding section, but escaped damage due to its higher elevation. Her members were not so fortunate. Seventeen of her families were washed out. Seven families stored their goods in the church, while one family slept there and two others shared the manse with Pastor and Mrs. D. E. Cox. Other Presbyterian congregations came swiftly to the help of the stricken group. The Overland Park Church (Walter K. Waters, pastor) brought three truckloads of foodstuffs while drinking water was brought in from Olathe. The Grandview Park Church (J. Lars Hamerson, pastor) sent money and clothing.

In several cases, Presbyterian churches were turned into Red Cross canteens and relief stations.

In the First Presbyterian Church, Kansas City, Kansas, approximately 5,000 people a day were fed from the church kitchen, where volunteers worked night and day. Many of the displaced families ate at the church, while meals were being taken out to the men working on the levees and other critical places. Dr. Ralph Jennings, pastor of the church, had his Sunday morning service badly disrupted. He was requested to make an appeal for workers to rush to emergency stations, some to reinforce the dikes, others to direct traffic, and others to save the power and light plant. A large segment of the men in his congregation immediately arose and left the service. Volunteers from other churches worked at the canteen, while food and clothing were brought in from the Western Highlands Church (Alva V. King, pastor).

A Red Cross canteen was set up also in the First Presbyterian Church of Topeka. Working night and day, members served meals to distressed families and flood workers. The Westminster Presbyterian Church in Topeka (Lawrence E. Schwarz, pastor) turned over its Christian education unit as an emergency shelter for the homeless.

The Christian service rendered by the churches in the name of Christ and for the sake of the needy was not lessened as the flood waters receded. Thousands were still homeless. Many were wiped out of business, and some were still missing. The ministry of compassion was just beginning.

Building Funds Group Appointed by Moderator

The Presbyterian Church U.S.A. is getting ready to launch one of the biggest fund-raising drives in its history for urgently needed construction of new churches and new seminary buildings.

In May, the Church's General Assembly approved the drive (*P. L., June 23*), which will start January 1, 1952, and last for thirty months. Minimum goal of the campaign will be $12,000,000, including $7,500,000 for new church building and development, and $4,500,000 for construction in the seminaries. And last month, the second step in the drive was taken with the appointment of a twenty-two-member Building Funds Commission to direct the effort.

The Commission, appointed by Church Moderator Harrison Ray Anderson, will have its headquarters at 156 Fifth Avenue, New York, and will be led by 1950-51 Moderator Hugh Ivan Evans, pastor of the Westminster Presbyterian Church, Dayton, Ohio, and co-chairman (businessman and lay church leader) Samuel C. Slaymaker of Lancaster, Pennsylvania.

Other officers include businessman William E. Speers of New York, vice-chairman; Mr. Charles H. Albers, Chicago banking official, vice-chairman; Dr. James W. Laurie, pastor of the Central Presbyterian Church, Buffalo, New York, secretary; and Mr. Roger H. Johnson of New York, treasurer. An executive director and two additional vice-chairmen will assume their duties in the near future.

Members of the Commission, representing every section of the country, include Dr. Clifford E. Barbour, newly-elected president of Western Theological Seminary, Pittsburgh, Pennsylvania; Dr. J. Hoytt Boles, executive of the Synod of Texas, Denton, Texas; Mrs. W. Verne Buchanan of New Philadelphia, Ohio, president of the National Council of Women's Organizations; New York financier James Edgar; the Reverend Dr. Louis Evans, pastor of the First Presbyterian Church, Hollywood, California; Dr. Joseph Ewing, pastor of the Santa Barbara Presbyterian Church, Santa Barbara, California; Dr. Everett King, pastor of the First Presbyterian Church, Albuquerque, New Mexico; the Reverend Bryant Kirkland, pastor of the First Presbyterian Church, Haddonfield, New Jersey; Dr. John Peters of New York, United Promotion secretary for the Church; Mr. David Proffitt of Maryville, Tennessee, president of the National Council of Presbyterian Men; Dr. J. Calvin Reid, pastor of the Mt. Lebanon Presbyterian Church, Pittsburgh, Pennsylvania; Dr. Harry T. Scherer, pastor of the Webster Groves Presbyterian Church, Webster Groves, Missouri; New York lawyer Rush Taggert; Dr. Harold B. Walker, pastor of the First Presbyterian Church, Evanston, Illinois; and lawyer Paul Washington of Oklahoma City, Oklahoma.

Three other Church leaders, Dr. Hermann N. Morse, general secretary of the Board of National Missions, Dr. Glenn C. Moore, new secretary of the General Council of the General Assembly, and Dr. D. Allan Locke, treasurer of the Board of National Missions, will serve as ex officio members of the Commission.

An advisory staff including the Stated Clerk of the General Assembly, Dr. Eugene Carson Blake; Dr. Charles T. Leber of the Board of Foreign Missions; Dr. Paul Calvin Payne of the Board of Christian Education; Dr. Donald Hibbard of the Board of Pensions; and Dr. Hermann Morse, was also appointed.

The Church in Iran: "We Will Continue"

While the whole United States anxiously watched the dangerous oil dispute in Iran, Presbyterian church members were concerned about the Church's missions in the world's newest trouble spot. Last month, the first official announcement came from Board of Foreign Missions secretary Dr. William N. Wysham. As in the case of China, he said, Presbyterian missionaries will remain at their posts "as long as an opportunity exists to perform Christian services."

At the same time, Dr. Wysham stated that the Presbyterian Church U.S.A. which under a long-standing agreement has served as the chief representative of American Protestant churches in Iran, is sending to Iran seven new missionaries during this month and next.

In addition to emphasizing that the Church "had no intention of withdrawing its missionaries from Iran, despite the troubled situation caused by the oil dispute," Dr. Wysham acknowledged that within the past six months "missionary work in Iran has become more

difficult, due largely to a surcharged nationalism fanned by Moslem fanatics."

The mission work in Iran was called a "pilot project" for Christian work in Moslem countries, and Dr. Wysham pointed out that "while the Church is small there, it has taken root and should grow more rapidly . . . even should the missionaries be forced to leave, the Church, since it has become fully established, will continue to carry on its work and witness."

Discussing the work of missions in Iran, Dr. Wysham noted, "Iran has witnessed more direct converts to Christianity from Islam than any Near East country." He attributed this to the "generally tolerant and friendly attitude which has characterized the Iranian government and people in the past, and the high caliber and dedicated missionary personnel sent to Iran since 1835, when the first mission station was opened by the Reverend and Mrs. Justin Perkins and Dr. and Mrs. Asahel Grant."

At present, he said, the Church has close to one hundred missionaries in Iran. "Medical service is at the heart of our current work in Iran, and there are five strong hospitals, one in each station except Teheran. Work for students and other youths is being emphasized, especially through hostels and youth centers. Tabriz and Teheran have unique socio-evangelistic centers for women and girls, reaching both the rich and the poor; and baby clinics are conducted in Resht and Teheran. The Christian literature program has few equals anywhere in the range of its titles and as a direct evangelistic force."

Christianity in Europe 1900 Years Old

Nineteen hundred years ago, when Paul of Tarsus was on the second of his three famous missionary journeys, a vision appeared to him at night.

"There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9).

This summer Christian pilgrims from all over the world are converging on Greece in observance of the 1900th anniversary of Paul's coming to Greece in response to his vision, thus introducing Christianity to Europe.

Major observance of the anniversary took place during the last two weeks of June. Smaller festivities will continue through the year. Protestants and Greek Orthodox Christians in Hungary will celebrate in October coincident with Reformation Day.

The main celebration was planned by the Greek government and the Greek Orthodox Church. Invitations were sent to Greeks living in all parts of the world to visit their homeland for the occasion. Churches of all branches of Christendom were asked to send representatives.

Birthplace of Christianity in Europe. Ruins of ancient Philippi in Greece, where Paul preached his first sermon to European gentiles and where the first Christian community in Europe was organized. Here Lydia, a wealthy woman of Thyatira and "a seller of purple," became the first convert to Christianity on the continent.

The Greek hosts sought to make the celebration as universal as possible. Attending the festival were representatives from more than 150 Protestant, Orthodox, and Anglican Churches. Also invited to attend were representatives of the Roman Catholic Church. But the Vatican declined the invitation.

In the invitation sent to the National Council of Churches of Christ in the U. S. A., the Greeks said the observance "will constitute an echo of the general desire which has been manifested in our days for an understanding between the different Christian Churches for the creation of a Christian unity." The Greek Orthodox Church in the U. S. recently applied to join the National Council.

Representing the National Council and its 32,000,000 constituent U. S. church members at the festivities was Methodist Bishop G. Bromley Oxnam. Bishop Oxnam received several years ago from the government of Greece the highest decoration a non-Greek can receive, the Cross of the Royal Order of the Phoenix. It was given him in recognition of his part in cultivating American interest in relief for Greek children.

The anniversary visitors, during the two-week main celebration, visited points throughout Greece and the islands of Crete and Rhodes, which St. Paul visited during his missionary journeys. They participated in a religious service on Mars Hill, where the apostle delivered one of his most famous sermons, "The Unknown God." They also heard an oratorio specially composed for the Pauline anniversary and sung in the ancient theater of Herod Atticus.

Paul, dynamo of the early Christian era, was born of Jewish parents in the Roman city of Tarsus about the time of Christ's birth. He experienced a sudden conversion to Christianity. Then he set about evangelizing the civilized world of his day. During his second missionary journey, while he was in Greece, he established the first Christian church in Europe at Philippi. When he was in Corinth he wrote his earliest extant letter, addressed to the Thessalonians. Thirteen of his famous epistles are preserved in the New Testament.

Paul was arrested in Jerusalem about 58 A.D., tried two years later before Rome's Emperor Nero, was imprisoned again, and finally beheaded about 68 A.D.

Alcohol Consumption On the Increase

One of the greatest actual and potential menaces in American life—alcoholism—looks to be on the move again after a postwar dip, according to figures released recently by the U. S. Department of Commerce.

The figures showed that total expenditures for alcoholic beverages amounted to $8,760,000,000 in 1950, an increase of $210,000,000 over 1949. This, unfortunately, reflects the fact that Americans who drink usually start to drink more in a period of war or other national emergency. This was proven conclu-

sively by the tremendous rise in expenditures for alcoholic beverages during and just after World War II.

The Department of Commerce broke alcohol expenditures down into three classes—distilled spirits, wine, and beer. For distilled spirits, Americans spent $3,870,000,000 last year, an increase of $220,000,000 over 1949, but below the record year of 1946, when $5,060,000,000 was spent.

Wine expenditures increased from $465,000,000 in 1949 to $510,000,000 in 1950, which was more than was spent in 1942-45, but far less than the $635,000,000 spent in 1946.

For beer, expenditures surprisingly dropped in 1950. People spent $4,380,000,000 for it last year, compared to $4,435,000,000 in 1949. According to the Department of Commerce, this drop was the result of less drinking in taverns, saloons, and taprooms. This figure is still almost twice the amount that was spent in 1941, and somewhat below the record year of 1947. That year, Americans spent $4,555,000,000 for beer.

Churchgoing Unaffected, TV Survey Finds

Is television having any effect on the churchgoing habits of set owners?

According to the results of a three-state survey by eight western colleges and universities, the answer is no, not yet. Of the several thousand TV set owners interviewed, 40 per cent attended religious services at least once a week. But in non-TV areas canvassed, only 36 per cent of the people were attending services at least once a week.

The survey, under the direction of Professor Hal Evry of Woodbury College, Los Angeles, covered some 10,000 families in Southern California, Portland, Oregon, and Denver, Colorado. Schools participating in the survey included the University of Redlands, the University of Denver, Stanford University, Oregon State College, and Fresno State College.

The samplings also showed that most of the interviewees felt that education, sports, and religious programs are, in that order, the best kind to combat juvenile delinquency.

People also watch television more on Sunday than on any other day.

More than three quarters of the set owners said that the moral standards of TV were the same or higher than those of the movies, but a majority stated that television should have a censorship board similar to the movie's Johnston Office. More than 60 per cent said they would prefer to have a channel for educational programs only.

More than a third of the people interviewed said that TV was beneficial to their children. Only about 10 per cent said it was harmful. And the consensus was that mystery programs were the most objectionable for their children.

New Plan Book

The 1951-52 edition of the *Presbyterian Church Plan Book* is ready for distribution. The little combination directory, book of facts, program guide, and yearbook is available to church sessions, lay organizations, and individuals at fifty cents per copy or forty cents each for ten or more. It can be obtained through the nearest Presbyterian Distribution Service, through synod and presbytery executives, through field representatives, and through its editor, James F. Riggs, 156 Fifth Avenue, New York 10, New York.

Still Going Up

Neither scarcity of materials nor government controls had much effect on church building in the first half of 1951, according to figures compiled by the U.S. Departments of Labor and Commerce. In the first six months of 1951 new starts in church construction amounted to $221,000,000, an increase of 23 per cent over the corresponding period in 1950.

In May, building controls were extended to church and other nonprofit organizations *(P.L., May 26)*. Yet during the two months ending June 30, new church buildings valued at $79,000,000 were started, at least 25 per cent more than during the same two months of 1950.

Largest and Fastest

When the U. S. government finally gets around to an errand of mercy and help, it usually doesn't waste any time.

Last month the Economic Cooperation Administration reported that the sending of wheat to India has turned into the largest and fastest grain movement in history. In its first two weeks of operation, a total of forty-three ships were loaded with 411,432 tons of wheat, or about one-fifth of the grain India is expected to receive from the U. S.

Vacation church school. Almost half a million young Presbyterians are having fun this summer—50th anniversary of the vacation school movement. At left, youngsters from Chicago's Buena Memorial Presbyterian Church display puppets they used in school. At right, young ladies work out details of miniature church at Manokin Presbyterian Church, Princess Anne, Md.

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Second's Sexton

In the year 1873 Frank Durnin was born, and the Second Presbyterian Church of Carlisle, Pennsylvania, was built. At that time no reason was apparent for ever linking the man and the church in the same sentence. Frank's father was Roman Catholic, his mother Congregationalist. And as the boy grew to manhood, he showed little inclination to become associated with any church at all.

Yet today, at seventy-eight, Mr. Durnin is starting his fifty-first year as sexton of the Second Presbyterian Church, and the relationship is not merely one of employer-employee.

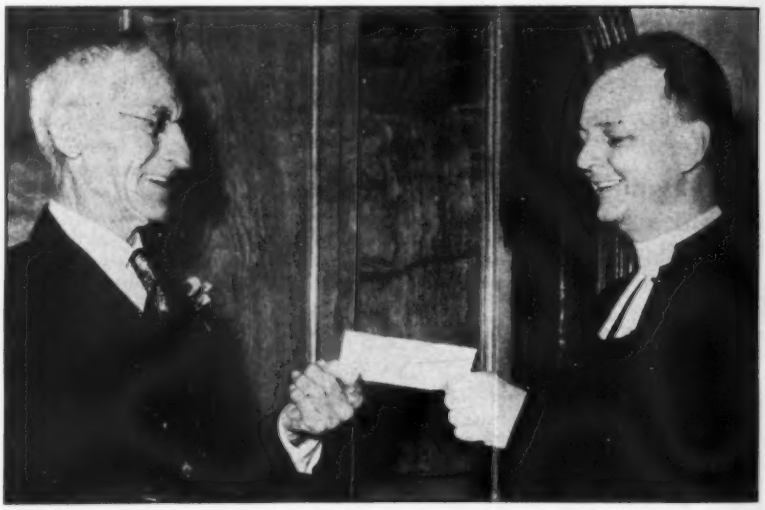
Mr. Durnin is fond of the Bible text that says God sometimes works in strange ways. Looking back, he is convinced that his long association with the church is the finest thing that ever happened to him. And he believes that he would never have entered its doors were it not for the boyhood accident that cost him his right arm.

It was the Fourth of July celebration in 1886. Safety laws weren't what they are today, and thirteen-year-old Frank and his chums had rigged up a home-made cannon with a length of iron pipe and a bottle of gunpowder to add to the merrymaking. But the contraption exploded ahead of schedule, and Frank, who was standing nearest, had his arm blown to shreds almost to the shoulder.

For a boy who had left school at nine to go to work and thus knew nothing but manual labor, this would seem an insuperable obstacle. But Frank had something in him that made him plunge right in and learn a new way of doing everything. When he reached manhood, he was—of all things—a housepainter, and an able one.

But housepainting was seasonal work and Mr. Durnin could not fill in slack periods with other kinds of work as easily as a man with two arms. As he grew older, he felt increasingly the need for a job that would bring a regular pay-check. Thus he was glad when he got a chance to assist the sexton at the Second Presbyterian Church. He learned the job thoroughly, and at twenty-eight was appointed to the sexton's position himself.

At first it was just a job, but the atmosphere of the empty church he worked in, the many services he witnessed, the church members he became friends with, began to work on him. He had been a reckless, headlong young man, caring little for anything but the day's pay and the night's good time.



Frank Durnin (*left*), sexton at Second Presbyterian Church, Carlisle, Pennsylvania, receives five-hundred-dollar check from the Reverend Charles H. Davis, pastor.

Now he began to think, and when he had thought for several years, he joined the church on confession of faith. His little schooling he had long since forgotten, but now he began to teach himself to read, using the children's leaflets at first, then the books in the church library. He's been a prodigious reader ever since; a former church librarian doubts there's a book in the place that Frank hasn't read at least once.

At thirty-six, Mr. Durnin married. He bought a home and started a family. For seventeen years life was placid; then Mrs. Durnin died, and her husband took over the care of the two children, then in high school.

For the last several years Mr. Durnin, now a grandfather, has not climbed the steep-sloping roof of the church to look

for leaks. But he still wheelbarrows coal, mows the lawn, shovels snow, repairs the organ, as he's been doing for half a century. His handicap has not hindered his work or marred his happiness.

"It may sound strange," he says, "but I have no regrets about losing my arm. I often think it must have been God's roundabout way of getting me into the Church—and if that's the case, it was well worth it for me."

In commemoration of Mr. Durnin's fiftieth anniversary as sexton, the congregation recently gave him a check for five hundred dollars.

The Women Score

This year, as usual, the time-honored question of women's rights in church affairs again came up in many meetings during the past two months. And for a change, the women made significant progress on at least two occasions.

The two denominations involved were naturally not Presbyterian, because the Presbyterian Church, as well as others—like the Congregational Christian and the American Baptist Convention—believe that women should have some official voice in the proceedings of their national bodies.

In Toronto, Canada, the Toronto Synod of the Church of England in Canada voted to give women the right to be elected as synod delegates. The vote was close (125 for, 105 against), but positive.

Mr. R. V. Metcalfe, a church layman, commented before the vote, "I have seen too many women in pantaloons on the synod floor, and I would like to see them replaced by honest good women." The Reverend Terence Crostwaite also stuck up for the ladies. He said, "You may be blind and halt, but if you're a man you may be admitted here. If you have a criminal record, you may sit here. If you are feeble-minded you can sit here. If you are addicted to narcotics and alcohol it is still possible for you to stagger down here. But if you are a woman, you are deemed lower than the feeble-minded, the addict, or the criminal." The vote, fortunately, changed all that.

In Galesburg, Illinois, the Augustana Lutheran Church, in a precedent-shattering move, voted to make women eligible to serve on congregational boards of trustees after an inspired plea by a New York woman.

The lady, Mrs. Elvira Furn of the Bronx, told the 450 delegates to the national church meeting, "If our pastors will only be honest about it, they would have to admit that they have a lot of dead timber on their local boards. It is the women who are really doing the work in our congregations and raising the money. And then they turn it over to the men to spend it."

"Instead of dead timber," gently suggested Dr. P. O. Bersell, retiring president of the 450,000-member church, "you might refer to some of them as petrified wood."

Mrs. Furn went on to say, "I would not want to see women in the pulpits of our Church, but I definitely believe they would help a lot as members of the local board of trustees. And I also believe they should occupy a larger place in our Sunday schools as superintendents and teachers—especially married women. A great many of them are mothers, and they understand a lot more psychology than unmarried young women, even if the latter have college degrees."

By this time the delegates were convinced. Only two voted against the move making women eligible for trustees' jobs. The Augustana Church is believed to be the only Lutheran body to have authorized such a step.

Changes in Scandinavia

Significant changes in church structure and church rights are being made this summer by the governments of Norway and Sweden. In both countries, the State Lutheran Church has been the only official church for more than 100 years.

In Norway, a six-year study has produced far-reaching suggestions for reforms in the Church of Norway. The reforms, which may be approved by the Norwegian Parliament early next year, would provide the Church for the first time with an official organization on diocesan and national levels, and enable laymen to take a prominent part in church administration.

In Sweden, a freedom-of-religion law, the first of its kind since the Reformation, was enacted by the Parliament. The law, which becomes effective January 1, 1952, officially recognizes the status of both Protestant and Roman Catholic Churches in Sweden. Although freedom of worship has been practiced in Sweden for some time, the new law was framed to meet the objections of non-Lutheran groups who claimed they suffered many civil disadvantages because of the lack of official recognition of their faiths.

One of the main provisions in the new Swedish law permits a person to leave the State Church without having to join another denomination. The law also recognizes the rights of members of all creeds to hold public office, and it legalizes marriages performed by clergymen not affiliated with the State Church.

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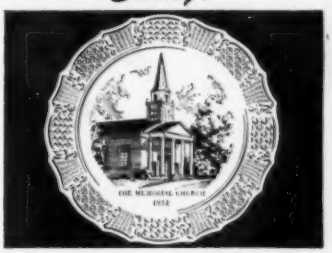
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"And unto one he gave five talents, to another two, and to another one." Ray Olander, treasurer of New York City's Mount Washington Church (*back to camera*), supervises distribution of silver talents by his assistants. Congregation reenacted Parable of the Talents to launch fund-raising program for a new manse for their pastor.

Talent Plus Talents

Of all the parables Christ taught, perhaps the most familiar to church people today is the Parable of the Talents (Matt. 25:14-30). Many churches have adapted the parable's philosophy to fund-raising projects, and some—like the Mount Washington Presbyterian Church in New York City—have discovered many "wise servants" in their congregations.

The Mount Washington people want a manse for their pastor, the Reverend Garland L. Lacey, who has spent more than two thousand hours in travel time between church and residence in the past three years. So they organized a committee to raise the money.

The committee decided that the best way to get the capital would be to recruit the whole congregation, give them talents (money) to invest in raw materials, and have them use their talents (skills) to multiply the amount of investment. And of course the church gets the return. They called their committee The Talent Plus Talents Committee.

The committee, in a colorful reenactment of the parable, distributed more than $500 in May. So far they have a pledged return of between $3,000 and $4,000. Their goal is $5,000 by September 18.

The Mount Washington Presbyterians gave the old parable a new twist. They advertised widely, printed pamphlets and slogans ("You Gotta Make Calls to Get Results"). Investing his talents in that phase of the campaign is member Claude G. Brodhecker, a public relations consultant.

Among the suggestions the committee has offered for investment of talents are baby-sitting, eating a "Korean meal" once a week, selling magazine subscriptions, buying bait and selling fish caught, making and selling clothes, serving tea at home and charging guests for it, and doing typing jobs. But, the committee makes plain, these are only suggestions. Actually the method of investment, as in the distribution of coins, is "to every man according to his several ability."

Front Page Story

Presbyterian Mack Nations, editor of a midwestern weekly newspaper, had a brainstorm shortly before Easter. He was thinking about his town, Kingman, Kansas, and how the whole community would benefit if people attended more fully the eleven churches. So he decided to do some evangelizing in his own editorial way.

First he visited all the ministers and asked them if they would cooperate with him in drawing up a series of eleven full-page pictorial advertisements about their churches. The ads, said he, would appear on page one of the *Kingman Journal*, and the series would run for eleven weeks, until each church had its say. The ministers, of course, were overjoyed.

The series began shortly before Easter and was concluded recently. The ads were set up in attractive display, with as many photographs of church activities as could be used, a varying

amount of statistical and historic information, and—most important of all—a bold-faced welcome to all citizens who were not churchgoers.

In an editorial outlining his plan, Mr. Nations said: "We realize that it is unconventional—and that is the understatement of the year—to place a page advertisement on the front page of a newspaper. It is even more unorthodox to use that ad for the promotion of the church.

"The explanation of our front page . . . is so simple that some will not accept it. We believe that if every person were an active member of one of Kingman's eleven churches, most of our problems would vanish and we would all live happier, fuller lives. . . .

"We don't believe any of us are going to be transformed into saints simply because we start attending church services. We do believe, with all our hearts, that all of us would be better citizens and in the end real Christians if we would attend and take part in Sunday school and church, regularly. . . .

"Read these ads thoroughly. When a church which is featured appeals to you—and one will—attend that church regularly for eight weeks. You will be staking sixteen hours of your time against your entire future. Figuring your time at $5.00 per hour, you can not possibly lose more than $80.00. If you win, you possess something worth more than all the money in the world. . . . We challenge you to try it."

The eleven churches—one Roman Catholic and ten Protestant congregations of different denominations, including one Presbyterian—are pleased with the activity resulting from the ads.

Of People and Places

Typical. The Christian Church in the Soviet Zone of Germany last month heard another typical utterance from its government.

Foreign Minister Georg Dertinger said in a speech that newsprint allocation to Soviet Zone churches for the printing of religious publications "must remain curtailed until the leading personalities of the churches show a more loyal attitude toward the East German government."

250,000th DP. Volodymyr Holubiw, Polish-Ukrainian refugee, last month was welcomed into the U. S. as the 250,000th Displaced Person. He and Mrs. Holubiw and their three small daughters came under an assurance offered by the Assemblies of God through Church World Service, relief agency of the National Council of Churches. Awaiting the Holubiws in Woodruff, Wisconsin, is a

(Continued on page 25)

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"THERE ISN'T ANYTHING YOU CAN DO, IS THERE?"

By Paul N. Poling

THE WAR IN THE PACIFIC had reached a new depth in violence. The young sailor was "talking out" late into his last night with his father before shoving off with thirty-two men and officers from a California port. Tomorrow they would sail their little mine sweeper down the blazing throat of war in the East.

In a few short months, the sailor had been swept from high school and through Navy boot camp. Tonight there was no time for sleep; dawn would burn out the last precious hours of his leave before all his fears and questions could be raised—questions that all time could not answer. And who can allay the fear that fills the heart of a boy to be thrown at death before he has started to live?

His voice was strong with the firmness of one who has accepted his lot in the violence handed him by his elders. "There isn't anything you can do about it, is there, Dad? The fellows at 'boot' have talked it all over. We know there is no way out of this for us but through it. And since all of us are caught in it, I guess no one of us would try to run out on the others, even if he could."

The father, listening, sensed more than heard an eighteen-year-old's fear before the unknown terrors of war that were prepared and waiting for him thousands of miles beyond the reach of those who loved him. Self-reproach filled to overflowing the cup of anguish for the parent. He wanted to drop on his knees before his son and all young sons to beg forgiveness for parents—to cry against all those responsible for this evil: the violent men lusting for wealth and power; the "blind" guides, leading from crisis to catastrophe; his own bitter share in the neglect and apathy of all the "sovereign" people who fiddled with pleasure and "business as usual" while the world burned. Having neglected the time to think and act, the opportunity to speak up, it was now too late to speak or rebel against the fate that moved as inexorably as the command under which Abraham bound his son, Isaac, as a human sacrifice: "Take now thy son, thine only son . . . whom thou lovest, and offer him . . . ." Unlike the way of Abraham before Jehovah, in this age it is the parents' lot to see the sacrifice through: Mars provides no substitute and shows no mercy.

"There isn't anything you can do . . . is there . . .?"

Parents, neighbors, what are you doing now? If sons march out to die and you do not know why; if you require of them "the last full measure of devotion" before you have first given your own full measure of devotion to make this nation serve God among men, if you default your responsibility and boys' lives are forfeit so that the day comes when "the world has lost its youth and the times are beginning to grow old"—then pray that God will forgive you and the world's young maimed and dead will forgive you, for you will never forgive yourselves. By God's grace, we have this day to test every proposed solution by the Word of God and Christian faith. Our sons and daughters do not expect us to promise them security in this life, but they do look to us to make this nation's cause so righteous in purpose and compassionate in practice that it will be worth their lives—a cause in which, living or dying, they can be the Lord's.

Serious study and responsible Christian action for God and the nations is the urgent response that every parent can make in answer to youth's plea: "There isn't anything you can do, is there?"

The 163rd General Assembly issued a call to responsible action "in the light of Christian faith in this time of world crisis," and designated the season from World Order Sunday, October 21, to Christmas Sunday as a special period for study and action in all Presbyterian churches. These three things you can do now:

(1) Join or form a study and action group of ten to twenty persons in your church or community.

Small groups—and many of them—are essential to provide the fullest individual participation in study and discussion to decision and effective Christian action. This program is not designed to make amateur politicians of the people of our churches, but to bring to the decisions of our country the essential contribution of Christian insight and faith that is now so largely lacking. If this is done, the vacuum created by the destruction of the bipartisan policy by debate—a debate that will become increasingly partisan as election day approaches—will be filled by a dynamic, positive people's policy, replacing with faith and the works of faith the self-destroying policies inspired by fear.

(2) Use the study and action guide for Christians in world affairs that will be published September 1 under the new title, *Let Us Live! For God and the Nations*. This book should be used in Sunday or midweek evening services, women's association meetings, youth groups, men's groups—wherever possible in your church or group schedule.

This book is written for action. It is to help the concerned discover what he can do, what his faith requires of him. The experts in foreign affairs have their own place of honorable ministry in the republic. Christian citizens, however, betray their religious and democratic heritage in placing on the shoulders of these public servants the whole responsibility for decision and action. The present confusion in Washington, with experts pointing in every direction, is evidence that our statesmen, who have never claimed infallibility, desperately need the support of an informed, critical, Christian judgment of world affairs. Our present stumbling course is in part, and in a very large part, due to the people's failure to bring the light of the Word of God to the ways of men. Selected Scripture references are recommended in the back as an introduction to the inexhaustible resources of wisdom, grace, and power in the Scriptures of the Old and the New Testaments. This page of Bible references is presented to turn every reader at the very outset to the Word of God. It is essential that group members read daily great portions of Scripture—not to find proof texts for policies, but to create a new mind for the examination of all proposed solutions.

(3) Work for the extension of this program until it becomes a nation-wide interdenominational faith and world order movement for peace established on

the firm foundation of the small study groups. Your group's influence, multiplied by many others, will assure the call for a national Congress of Faith and Order under the auspices of the National Council of Churches.

It is altogether possible for the study and action groups in the local churches to kindle a people's demand for a national program in which they can work effectively for peace. When this or something like it is done, an authentic peace movement will be offered those whose passion for peace through righteousness has been scorned by the advocates of overwhelming armaments and betrayed by the false "appeals" inspired by Communists.

A national conference based on local study groups would impose extensive changes in the pattern of former study conferences held under the auspices of the National Council of the Churches of Christ in America, but the necessary changes are possible and desirable. In fact, such action is urgent if we are to act before it is forever too late. There is the gravest possibility that if the way is not found to provide at once an authentic united people's movement for peace, we will shortly be required to do much more impossible things in a third world war.

A Congress on Faith and Order, established upon a basic program of study and action throughout the nation, would create a ferment in the land that could not be denied its influence on party platforms, party candidates, and national policy. It would be impressive evidence that American citizens were reclaiming their sovereignty and moving to control political decisons by the best Christian judgment of the people of America. More, it would restore hope to all men who love freedom to see Christian America, in a revival of religion, rededicate her rich physical resources to "feeding the hungry, clothing the naked"; in sum, learning and doing those things that belong to peace.

In conclusion—and lest we lose sight of the primary target—the most important action and the first step toward an adequate national movement is to establish at least one study and action group in every church. Let us act while it is day—"the night cometh."

A courtesy copy of LET US LIVE FOR GOD AND THE NATIONS *will be mailed to all Presbyterian pastors upon request to the Division of Social Education and Action. Additional copies can be purchased at 50 cents for single copies and 40 cents in quantities of 5 or more from your nearest Westminster Book Store.*

five-room house and a job for Volodymyr on a farm. For the daughters, the house will be their first real home, since all three were born in DP camps. Church World Service officials said that of the 250,000 DP's admitted to this country, 45 per cent are Roman Catholic, 35 per cent Protestant, and 20 per cent Jewish.

Farmers' cooperative. The 163rd General Assembly came alive to Presbyterians in Blairstown, Iowa, and to members of the Presbytery of Cedar Rapids recently, when those groups listened to thirty-two-year-old farmer-elder William W. Groff of the Blairstown Church report on the Cincinnati conclave.

Mr. Groff was a commissioner to the Assembly, but being a farmer, it was no easy task for him to attend. Nor, as it turned out, was it easy for his fellow church members to have him attend.

It was the farm work that raised the problem. Who would do it? The church session considered this and came up with a solution. Officers and members of the congregation would take turns cultivating, planting, cutting grass and weeds, and doing chores around the property. So Mr. Groff went to Cincinnati; and when he returned, his farm was in good condition.

Ohio pastor of the year. The Reverend W. Paul Hollar, pastor of the rural Mt. Pleasant Presbyterian Church in St. Clairsville Presbytery, Ohio, was recently named the state's Presbyterian pastor of the year by the *Ohio Farmer* periodical. Ministers of fifteen other Ohio denominations were honored similarly.

Big intake. The Presbyterian Church's New Life techniques of boosting church membership were quite successful at Central Church, Lafayette, Indiana, where the Reverend Dayton McCormick has received 459 new members since he began his pastorate in March, 1948. Present membership is 1,600.

Genevan Psalter anniversary. This year marks the 400th anniversary of the Genevan Psalter, source of many Protestant anthems and organ numbers. The Hymn Society of America hopes that churches will observe the anniversary this fall on Reformation Sunday.

Anniversaries. Celebrating 125 years of their church's existence recently were Presbyterians of Second Church, **Troy, New York** (the Reverend George Borthwick, pastor).

This year marks the 100th anniversary of First Presbyterian Church in **Port Jervis, New York** (the Reverend Robert S. Jones, pastor).

One of the oldest Protestant churches in western **Colorado**—First Presbyterian Church of **Lake City**—recently celebrated its seventy-fifth anniversary. In 1876, when the church was founded by missionary pastor Alex M. Darley, Lake City was a mining boom town. It became the county seat of Hinsdale County, but it did not remain a boom town. It is now a summer home haven with an official population of 175. A layman serves the Presbyterian Church—elder John Adams. He receives no regular salary. When ministers of Gunnison Presbytery ask him how he manages to live, he answers, "That's God's business. Mine is to do his work."

250,000th DP and family. Volodymyr Holubiw, Mrs. Holubiw, and their three daughters receive royal welcome in hour-long ceremony at New York pier, commemorating Mr. Holubiw's entry to this country as the 250,000th Displaced Person ***(see page 23).***

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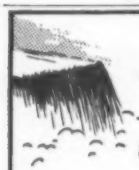

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NEWS OF YOUTH

Student General Assembly To Be Held in September

Members of the United Student Christian Council will hold a General Assembly at Earlham College, Earlham, Indiana, from September 1 to 8 to consider Protestant student work in America.

They will study the relationship of the Council to the National Council of Churches. A proposal that the United Student Christian Council become the Student Department of the National Council will be acted upon. If the proposal is accepted, each member student movement in the U. S. C. C. will have a year to vote on the issue.

Korean Student in U. S. Sparks $10,000 Relief Drive

The seven million refugees in Korea have a first-rate ambassador in the U. S. —a young Korean who recently helped raise nearly $7,000 in two months to send them food.

He is Presbyterian Paul H. Parker, or as his friends on the war-ripped peninsula call him, Park Hi Yang. A June graduate of Whitworth College, Spokane, Washington, he plans to enter medical school in 1952 and study to become a medical missionary in Korea.

Paul was speaking some months ago to Whitworth President Frank F. Warren about the extreme suffering of the Korean people. Dr. Warren invited him to tell his story on the Whitworth chapel radio program. Paul did, and within forty-eight hours more than $300 came in.

It didn't take CARE officials long to see that as a campaigner Paul was a natural. (CARE, Cooperative for American Remittances to Europe, Inc., is now aiding in Asia as well as in Europe.) They tagged his appeal "CARE for Korea," developed it throughout the Spokane area, using Paul, who does much public speaking, as their chief sparkplug, and set a campaign goal of $10,000.

Paul is so effective a campaigner because he has experienced the hunger and loneliness he is trying to relieve. While a child, he was separated from his family and reared in a Shanghai orphanage. He was later reunited with his mother, brothers, and sister, but now they and his fiancee are among the hordes of homeless, hungry refugees.

Scouts Revise Requirements For God and Country Award

Boy Scouts interested in achieving the God and Country award made by the Protestant Committee on Scouting through local Protestant churches will

"CARE for Korea" crusaders. Whitworth College President Frank F. Warren *(left)* and Paul Parker, Whitworth graduate, discuss progress of relief drive Paul initiated.

have a new set of requirements to fulfill this year.

Dropping the old classification of standards according to Scout ranks, the Protestant Committee on Scouting has revised the standards to follow the outline of the five-commission plan of the United Christian Youth Movement. This plan calls for a youth program of study and activities in five areas, and is being adopted by the major Protestant denominations. The Westminster Fellowship National Council will vote on adoption of the plan this summer.

In the new God and Country program, Boy Scouts and Explorers will meet requirements for study, experience, and Christian service in five areas: Christian Faith, Christian Witness, Christian World Outreach, Christian Citizenship, and Christian Fellowship. The candidates fulfill the requirements in three stages. To be eligible for the award, candidates must be First Class Scouts.

The new program requires fulfillment of six service projects a year, and the candidate will be judged by the quality and faithfulness of his performance rather than by the number of hours, as was the case in the old program. Service credits are no longer retroactive, and work on service projects begins at the date of application for the award.

Washington's Crusaders

Residents of Spokane, Washington, and neighboring communities are becoming more aware of the Presbyterian Church through the efforts of an active youth group called the Crusaders.

The group was organized by the Reverend A. Vincent Carr of the Whitworth Community Church, Spokane, from young people in the college-age Sunday church school class who have pledged themselves to devote one half of each Saturday to visitation evangelism.

Seven months after the Crusaders began the project, the attendance at the Whitworth Church service had increased 500 per cent, and the number of people in the Sunday church school had doubled.

When the Crusaders begin to work in an area, they zone the entire community. Working in teams of two, they call on every home, seeking information about the number in the family and the church affiliation. The teams invite all the people in the home to both Sunday church school and church.

Using the psychology and methods of successful salesmanship as taught to them by Mr. Carr, a former life insurance sales instructor, the young people stress the various activities of the church, such as the choir and the preaching, and try to get a definite commitment.

The first project undertaken by the young people after their work in the Whitworth area was that of helping a struggling mission church in a thickly populated housing area.

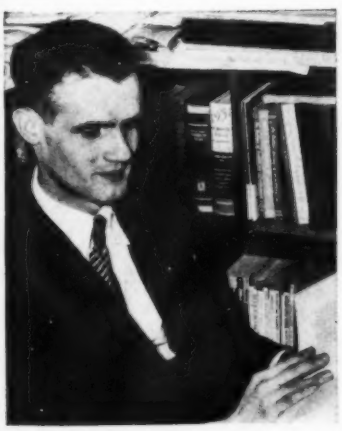
When the group went into the area, ninety children were attending Sunday school more or less regularly, but no adults were in the worship services. After two weeks of methodical visitation, the Sunday school attendance had doubled, and over thirty were attending the church services.

Although he is very enthusiastic about the program, Mr. Carr feels that it could do the church more harm than good unless those participating are thoroughly trained in the proper methods of approach and "selling." There is also the danger, he says, of the young people becoming discouraged at first by rebuffs or by the apparent fruitlessness of their early missions.

To avoid these pitfalls, he meets the group each Saturday for forty-five minutes before they leave for their visitation to instruct them and have a brief worship service.

● *Personality Profile*

Walter Haehnle



Newspaper editors that Walter Haehnle knew "always complained that . . . ministers . . . were not able to write in a condensed . . . newspaper style." Walter, while studying at Tuebingen University in Germany, worked part-time as a newspaper reporter. When his home church sponsored a program to train Christians to be better writers, Walter gave of his learning. One day he was offered a scholarship to study journalism in the States—at Northwestern University, Evanston, Illinois. Now, his course completed, he will return to Germany to study for the ministry, using his writing "as the medium through which I want to enact my mission as a Christian."

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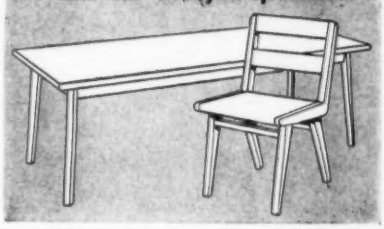

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The Whole Family Learns

By WILLIAM M. ALRICH

"I didn't know Doc was a missionary," one church member said after an evening meeting at the First Presbyterian Church of Grand Island, Nebraska. The fact is, Doc had never thought of himself as a missionary either. He is Dr. Kenneth F. McDermott, one of Grand Island's physicians and an active Presbyterian. He became identified with church missions when the committee planning First Church's Family Night study of the Near East asked Doc to talk about medical missions in the Moslem world.

This was the first time the First Church had gathered most of its members, from toddlers to grandparents, one night a week for four weeks to study and discuss one of the mission themes for the year. Doc read several books about medical work in the Near East, and took such an interest in the subject that his talk was clear, lively, and interesting. In fact, Doc's talk and other features of First Church's Family Nights were so interesting that, when they met for what was to be the last meeting, the members of the group voted to add two more evenings to the series.

Church Family Nights have stirred up similar reactions in many Presbyterian churches this year. In some congregations, church suppers are an old custom which this year has a new purpose. The new purpose came from the 1950 Presbyterian General Assembly, which recommended that each congregation should conduct a series of six (or a minimum of four) evening meetings with classes in missionary education planned for all age groups. The study topic: one year, foreign missions—for 1950-51, the Near East—and the next year, national missions—for 1951-52, Churches for Our Country's Needs.

In this first year of the plan some churches still are confused about how these subjects are chosen. After his church's study evenings in January, one pastor reported, "We are keen to do this next year. Please send us material on Africa." The answer was that Family Night books and program suggestions for 1951-52 would discuss the current national missions theme, and Africa will not be studied intensively until 1953.

One of the effects of the General Assembly action is that congregations now can be supplied study books and program suggestions tailored to fit any church's program. In Houston Heights Presbyterian Church, Houston, Texas, suppers have been part of the church program for twenty years. But this year all of the five sessions were centered on one subject—the Near East—and the first one opened with a dinner menu from that area—kabobs, lamb, rice, dates, nuts, and figs; decorations featured brass ornaments and Persian rugs.

But whether Church Family Nights are a new or an old custom, they have gained a considerable following. The best guess is that 2,000 Presbyterian churches have used the plan this year. That means almost one quarter of the whole Church has given it a try, which is by way of setting an all-time record.

The rapid spread of the Family Night idea can be matched only by the enthusiasm engendered in congregations which have tried it. By planning classes to appeal to all age groups, Church Family Nights have surprising attendance records. For instance, in the Deport Presbyterian Church, Deport, Texas, which has a membership of 150, these study evenings had an enrollment of ninety.

Another type of special interest was shown at Union Church, Carney's Point, New Jersey. The Wolosevicz's, Polish DP's who had been helped by the church, wanted to take part in Family Nights. Mr. Wolosevicz had to work that evening; but his wife and son, Peter, were there on time for the supper. After the meal, when the program was about to begin, Mrs. Wolosevicz spoke to the other women, through her son as an interpreter, "I won't understand that talk in English; you'll understand it so you all go on in there, and I'll do the dishes."

One factor in the success of the Family Nights has been the widespread current interest in events in the Near East and the large amount of information available about the area. As one Family Night leader remarked, "Everyone from PRESBYTERIAN LIFE to Lowell Thomas is supplying us with material." Facts taken from the radio commentator's broadcasts were reported to church study groups, and the PRESBYTERIAN LIFE article, "The New Near East," *(January 6, 1951)* was posted on the bulletin board. Clipping newspaper articles about the Near East has stimulated some of the study groups. Other sessions presented the film *South of the Clouds (P.L., April 29, 1950)*, a story of life in the Near East, and a sound film-strip "Modern Missions in the Near East."

But there is no single fact that seems to account for the success of this new plan. In some churches, a member with a talent for publicity sees to it that the congregation is told and then by clever reminders told again and again of the nights. In other places the training of leaders to direct the program in each church has been the deciding factor. The recommendation from the General As-

sembly suggested that synods and presbyteries should plan sessions between September and December for training these missionary education leaders for Family Nights. In Carlisle Presbytery in central Pennsylvania, where two training sessions for leaders were held in the fall, a presbytery leader reported, "Country churches, small town churches, and city churches—all are having Church Family Nights. Churches that started with one night have had to go on with more because of popular demand."

Whatever brought the crowds to church for these study nights, those who attended have been well satisfied. From a church in the Midwest, the comments were, "Attendance has been splendid despite the worst winter weather in years. Children love the programs; adults say, 'Just what we needed. This is the way to find out how our benevolence money is spent. Let's make it a longer course next year'."

Miss Neva Palmeter, director of the Department of Missionary Education for the Board of Christian Education, is one of those most impressed by the response to the General Assembly plan. She describes four new trends in these study programs. First, the men of the church have shown themselves to be deeply concerned about missions. Second, the programs are significant for the increasing number of lay men and women who are taking the responsibility for leading the study groups. Third, the plan is attracting people of all ages. Young married couples, for instance, find they can bring little Susie to the meeting and still have her home by bedtime. Finally, more individuals are studying missions, either in preparation for Family Night programs or as a result of what they learned at the sessions.

The young people of the First Presbyterian Church in Kirksville, Missouri, will remember for some time the experience they had this year. A Moslem girl studying near there, Miss Farida Fallah of Teheran, Iran, was asked to sit in on the youth group studies of the Near East. At the first session, the visitor startled the young Presbyterians by daring them to compare their Christian faith with the Moslem doctrines. As members of the group named the basic Christian beliefs, Miss Fallah cited Moslem teachings and quotations from the Koran.

The discussion went on through the fourth Family Night session. Miss Fallah compared the Christian beliefs with comparable teachings from Islam, able to match them all except the power of the Gospel in individual lives, the power that makes "new men in Christ."

Statistics are not the important part of the Family Night Plan. The expanded horizons, the increased knowledge of and concern for the world mission of the Church are the enduring factors.

Farida Fallah, of Iran, tells youth group at First Presbyterian Church, Kirksville, Missouri, about her homeland. Students compared Mohammedan and Christian faiths.

Costumes and tapestries help group in Harrisburg, Pa., visualize Near East mission work. For 1951-52, the study theme will be "Churches for Our Country's Needs."

These Arab children in Lebanon are only a handful of the thousands of refugees from Palestine now crowding Arab countries.

Refugees, Immigrants, and Danger

—A REPORT ON PALESTINE

By CHARLES TUDOR LEBER

A FEW WEEKS AGO I climbed Mount Zion. Thousands of Jewish pilgrims crowded the pathway. Zion, on the border of Israel, has been made the substitute for the "wailing wall" of the Jews, since the latter is now in Arab Jerusalem. On the rim of the mountain many Jews stood silently, gazing down at the ancient empty wall on the Arab side. On the path leading up to the top of Mount Zion the way was bordered with barbed wire. Here and there beyond the wire were signs: DANGER, MINES.

The signs state a fact. They are also a parable. Mines remain from the Arab-Jewish warfare. The mines also are symbolic of the explosive nature of the present Arab-Jewish tensions, made particularly dangerous because of the Arab refugees and the immigrants. In both fact and parable the signs give a realistic warning: DANGER, MINES.

What about the Arab refugees? Fifty of us were summoned from ten nations to a conference in Beirut to consider what the world Christian Church could and should do about the Near East refugees. For me it was another soul-searching and heart-rending experience of facing the terrible reality of refugees as I have done repeatedly in past years, in Europe, India, and Pakistan. There are approximately 76,000,000 refugees in the world today (too great and tragic a number for human minds and hearts to grasp). Of these some less than 1,000,000 are the Arabs who panic-stricken fled from Israel and for over three years have been sinking further and further into despair and bitterness.

The political complications make the matter all the more severe and tragic. We walked through desolate camps on the waste lands near such places as Jericho and Amman. We found men, women and little children living in hovels around Jerusalem, Bethany, and similar "holy places." We looked into their caves on the sun-baked, barren hillsides. We talked to them and let them talk to us. Their common and terrifyingly outspoken attack was not only against Israel but also against the United Nations and especially Britain and America for betraying them and for neglecting them for so long. They cry desperately to go home again. They resist resettlement in a foreign land. They break your heart.

The United Nations Relief Works Administration is doing its best with meager financial support. The churches and other voluntary agencies are working on limited funds. The problem is complicated beyond comprehension. Innumerable commissions have made their suggestions as to solutions. As Dr. Charles Malik said to us at Geneva, "Too many have their hearts moved and not their hands."

THE GENERAL STATEMENT, which endeavors to epitomize the purpose and action of our recent conference, is, in part, as follows:

"We, members of a conference on the Palestinian refugee problem, meeting in Beirut on May 8th, 1951, under the auspices of the International Missionary Council and the World Council of Churches, are shocked by the plight of the refugees from Palestine. As we visited different areas and saw the appalling conditions under which they are living in camps and towns and villages, we have had our minds brought sharply back to the tragic chain of events which has caused this situation. Scattered over five countries, more than three quarters of a million Palestinian refugees have been subjected to terrible privations, lasting in many cases for a period of three years. They have suffered grievous physical and material losses; but their mental, moral, and spiritual hurt has perhaps been even greater. Furthermore there is no end in sight. Little wonder is it that their morale is steadily deteriorating and that many show signs of desperation.

"The responsibility for the present situation must be shared by many nations and political groups. Insofar as Christians by their action or inaction have failed to influence in the right course the policy and decisions of their governments and of the United Nations, they, too, are guilty. Upon us, therefore, falls the greater responsibility to seek, in collaboration with all men of good will, a constructive solution for the problem. Moreover, none of us can claim that we have hitherto discharged the humanitarian obligation that lies upon us. . . .

"We are convinced that there can be no permanent solution of the problem of the Palestinian refugees until there is a

settlement of the outstanding political differences between the Arab states and Israel. Churches are not competent to lay down the lines of a political solution. It is the duty of all governments in cooperation with the United Nations to press for, and to facilitate, an early and agreed settlement, as an indispensable condition for achieving lasting solution of the refugee problem. This particular settlement can come only as part of the general settlement of international problems in the Near East; and it will need the support of international guarantees, so as to remove the spirit of uncertainty and fear from the political atmosphere of the region . . .

WE APPEAL to all Christians to use their influence in persuading their governments and the United Nations as to the need for a definite political settlement and large-scale schemes of relief and reconstruction. We would urge all Christians to give personally on a far more liberal scale to all the activities of the Christian voluntary organizations engaged in the work of relief, rehabilitation, and resettlement in the Near East. We would call upon the Christian churches throughout the world to cooperate more actively with the churches of the Near East which have been so hard hit by the present tragedy, in order that they may maintain their Christian witness and face in a constructive way the opportunities of the new situation."

What about Israel and her immigrants? She does not call the homeless Jews coming to her *refugees*.

In Israel there are at present about 1,200,000 Jews and 175,000 Arabs. Of the latter some 40,000 are Christians. Approximately 600,000 immigrants have entered Israel since the establishment of the state three years ago. Forty-five per cent come from Eastern Europe, 34 per cent from Asia, 15 per cent from Africa. It is estimated that 70 per cent of the Jews in Israel came as a result of persecution. The balance came for religious reasons. Of the 70 per cent, about 20 per cent are purely secular in their emphasis. Thousands of immigrants are still coming—2,000 a month to Jerusalem alone. The Jews claim that 75,000 of the 170,000 Arabs in Israel have returned since the armistice. They say, also, that the government of Israel has offered to give a million pounds (about $2,800,000) toward the rehabilitation of the Arab refugees. Of these two latter things we heard nothing when in Lebanon or Jordan.

We arrived in Israel on the eve of the Independance Day festivities, the third annual celebration. We walked through the streets of Jerusalem, which were packed with people. At night, Zion Square, at the heart of the city, looked almost like Times Square on New Year's Eve. One could hardly move. The people were laughing, calling to each other and singing. Groups of young people would force the clearing of circular spaces and join in traditional dancing, chanting in Hebrew: "Israel is alive! Israel is alive! To work, to work, to work!" (Hebrew is spoken by practically everyone, of course. English is the second language and there is much German, Polish, and Russian.) We pushed our way through the crowded streets from one square to another where the same enthusiastic performance was going on. We did not see one policeman or one disorderly or drunken person. Nor did we see one other gentile. Our Jewish guide said to us eagerly, "The Arab guards across the line can hear this singing!"

We went to the Yeshuran Synagogue in the center of Jerusalem where the government Independence Day Service was held. The Director General of the Ministry of Religious Affairs presided. The chief cantor, with a magnificent tenor voice, sang one prayer after another, from the Psalms and the Prophets, with tenderness of feeling, now exquisitely soft, now full with fervor, now with overwhelming sorrow. He sang songs of praise. He sang: "The stone which the builders rejected has become the head of the corner." He sang prayers for the dead. Strong men wept. The Acting Prime Minister, Moshe Sharett, (Prime Minister David Ben-Gurion was in the United States, on a mission in behalf of the $500,000,000 bond issue) came forward to draw the curtains apart before the Torah. The Chief Rabbi spoke: "Our spiritual heritage must be kept paramount. The Torah and the Bible are the sources of life for our people."

WE WERE PRESENT at the military display in connection with Independence Day. An impressive affair it was. Too impressive. One watched, with depressed spirit, the typical, traditional military demonstrations of troops, rolling tanks and roaring planes. It was not a large demonstration. It was not intended to be. Israel is still at war. Most of her troops are on duty at various strategic posts. The young men and women who marched by were fine-looking, clean, and strong. No drinking is allowed among the troops. The discipline is rigid. As the parade passed by there was no cheering. Memories are too vivid. Fears are too real. But more—one cannot believe that these devoted followers of the Prophets could forget on that day—or on any day—that Zechariah is still in the Bible. And it is written there: "Not by might, nor by power, but by my Spirit, saith the Lord." Most of the world has forgotten this—or doesn't believe it. On Independence Day in Israel one could have hoped that in this rebirth of a nation there might have been a daring indication toward a new way and a new day by an uplifting demonstration of reconstruction, resettlement, renewal, and redemption. But who am I to ask for this in Israel? I come from Christian America where over 80 per cent of the national budget is spent for past, present, or future wars.

After the military show we went to a garden party to meet the Acting Prime Minister and other dignitaries. The band played. The people were in a holiday mood. Hope springs eternal. But I could not get out of my mind the atrocity room on Mount Zion where the Jews have placed many hideous relics, in lasting and tragic remembrance. Or the half-starved Arabs living in their dismal caves near Amman. Or the thousands upon thousands of Arab men, women, and children waiting and waiting in the hot, barren, refugee camps along the Jericho road. Or the signs along Mount Zion's pilgrim's pathway: DANGER, MINES.

THE JEWISH IMMIGRANTS continue to come in a steady flow chiefly from the Eastern European countries, the Yemen and Iraq. The latter alone are coming at the rate of 2,000 a day. As they arrive they are taken at once to reception centers and soon afterwards to transient camps. We visited a typical one. Here the newcomers are put in temporary quarters and are provided with jobs in government work projects—primarily on roads, stone quarries, or construction. As soon as possible they are put to work building permanent settlements, really towns for themselves. We saw one such town in the course of development. The Jewish Agency cares for the health and social needs in cooperation with the government. After a period spent in government work, the immigrants who desire them are given loans without interest in order to establish themselves in some small business. Or they get jobs working for someone else. The living is meager and hard. But they are wanted immigrants, not unwanted refugees.

Later on we were to see on the shore of the Sea of Galilee near Tiberias the first of the 260 *Kibutzes* (collective farms and fisheries) now in Israel. The *Kibutz* Movement was begun in 1905 by Russian Jews. There are 75,000 in the Israeli *Kibutzes* now. The participants come in by application. They are put on a year's probation. If they make good, they remain, permanently. They are assigned daily work. Each family lives in a comfortable cottage. They get all their food and clothing on consignment from their central committee, plus $36.00 a year. They have their own schools. Their compounds look like parks

with trees and flowers plentiful. They have no police force and say they have never needed one. They appear to be a very happy people.

We drove about the Sea of Galilee. You will know the mood that took hold of us as we visited Tiberias and Cana. You will realize what I mean when I tell you that it was an unforgettable act of worship to swim in the waters of the Sea of Galilee on a warm and beautiful Sunday morning. You will realize also how "down to earth" we came, as among immigrant settlements and camps of soldiers we looked down a short distance to the Huleh swamps, the scene of the recent fighting, and because of this were forbidden to enter near-by Capernaum.

We drove on to Haifa and then to Tel Aviv. Saturday is "Sunday" and Sunday is as Monday in Israel. Traffic on the roads was very heavy—trucks, buses, private cars. No camels or the little, heavily laden donkeys anymore. Cosmopolitan Haifa and metropolitan Tel Aviv were swarming with life. No country in the world has such a conglomeration of faces as Israel—European, Western, Eastern, Near Eastern, Middle Eastern, South Eastern—most of whom have been in the country only two or three years, or less. They mingle, talk, and press on in their planning and working together. We stopped to look into immigrant camps. We called at government offices for interviews.

We were guests at a reception at President Weissman's home on his estate outside of Tel Aviv—a rather gorgeous affair—where we spent our time, after shaking hands with the President, with the political adviser to the Minister of Foreign Affairs, who had read the Beirut Refugee Conference report we had given to, and had been printed by, *The Jerusalem Post*. We listened attentively once more to the Jewish side of the story. There was no new evidence and little objectivity. As the band played the national anthem and the company of officials and dignitaries stood at attention in the beautiful garden, everyone looked steadily at the flag of Israel waving softly in the gentle Mediterranean evening breeze. It was hard to ask for objectivity at that moment from one who had paid so great a price for Israel—and a greater price for being a Jew.

BUT SOMEONE has to be objective. We Christians in America must try to be. That is why since we went to the refugee conference in Arab territory it was quite essential that we spend some time in Israel. I am grateful to Walter Van Kirk for arranging that I be included in the invitation from the Israeli government. All our expenses inside Israel were provided for by the Ministry of Religious Affairs; and from start to finish we were given a guide, a car, and a chauffeur. We did appreciate this generous courtesy. An itinerary had been arranged, but we were free to change it and did so. No restrictions were put on us and no one suggested anything we should or should not say now or later. Knowing we had seen the Arab side, the Jews wanted us to see their side.

Obviously, one cannot discuss here all the history and conflicting issues that brought about the present Arab-Jewish stalemate. That fills volumes. Nor do I need to comment here upon the intricacies and dangers of the present political situation. The daily press does that for you. Let me but place here a few conclusions. They are my own and personal. At the moment, they influence my thinking as I take up my part in implementing the findings of our Beirut conference.

THE MAIN CONCERN NOW in the Near East should be for the more than three quarters of a million Arab refugees. There is no need to waste time debating how they came to where and what they are—many are to blame. The fact is they are in great and tragic need.

Britain and American must face much of the responsibility for the pain and grief afflicted upon both Arabs and Jews in the establishment of Israel and in the present aftermath.

The relative indifference of the Israeli leaders to the conditions of the many thousands of Arab refugees is not consistent with the historic and present ideals of Jewish faith. This I emphasize with the deepest sympathy for the intense and age-long suffering of the Jews who by their suffering know as few others what homelessness, frustration, and pain are, and who rightfully deserve world-wide sympathy and assistance. But no matter how great their burden or who else is to blame for the condition of the Arab refugees, the Jews must share the blame and should share in the care more realistically.

Israel is to be admired and congratulated for its spirit and faith in achieving its inner accomplishments. But it is unfortunate that Israel, as well as the Arab states, is not making a greater effort through the Palestine Conciliation Commission of the United Nations and international religious groups to bring about understanding and peace between Israel and her Arab neighbors.

In winning a peace, the Arabs are shortsighted in their economic boycott of Israel but, in fact, economically they have little to lose at present; Israel's losses are tremendous. If Israel would magnanimously release the Arab funds she has frozen in her banks and offer also a fair payment for Arab property confiscated, even if she refuses to permit the Arab refugees to return, there is reason to believe the Arab attitude would soften and the economic boycott would be lifted.

Israel would do well to join the Arabs in appealing for a liberal share in the Point IV and United Nations economic assistance program, for only as the economy of the entire Near East is improved will there be any solution to the Arab refugee and the Jewish immigrant problems and some measure of prosperity and peace in the Near East.

There is no assurance for peace between the Arab lands and Israel until Israel disclaims before the world any intention of trying to secure more territory, and the Arab lands accept the responsibility of resettling the Arab refugees in Arab lands in the same spirit and with the same efficiency Israel is resettling the Jewish immigrants.

Israel cannot expect to build successfully if it keeps on attempting to develop a distinctive culture isolated from the historic culture with which it is so intimately surrounded.

Israel in some form or other is here to stay and certainly should stay, and the sooner the Arab lands face and act upon this fact unitedly and constructively, the better.

Israel could make a definite step toward peace by agreeing to the internationalizing of Jerusalem.

THE CHRISTIAN CHURCHES have a great and urgent responsibility toward both Arab and Jew. For the most part the churches have failed shamefully in doing their full duty to all concerned. The churches have a tremendous opportunity now for mediation and reconciliation in a united effort of objective and fair interpretation and of generous financial and spiritual support to both sides.

Walter Van Kirk and I were riding in a car on the road from Jerusalem to Jericho. We were sitting together in the back seat. Before very long we found ourselves, rather naturally, reading together the story of the Good Samaritan. I know we are not the first to read this story on that road. I am sure we will not be the last. Maybe if it is read enough times by enough people on the Jericho road and on the highways of life, we shall solve the dangerous problem of refugees and immigrants.

Please do not think that I am pointing toward any one nation or people as being the thieves. We all share in the blame. How desperately and deeply these crowds and crowds of lonely, wounded people on both sides of the line need a really Good Samaritan.

Now That Summer's Here

By CHAD WALSH

A MOOD of deploring and lamenting seems frequently to prevail in American church circles. You hear it said that people are being weaned away from Christianity and converted to materialism or secularism or some other frightful "ism." The curious fact is that Christians in other parts of the world, where the going is much tougher, appear to have an inexhaustible store of buoyant confidence in the future and destiny of their faith. Perhaps Christianity is the religion of the Cross in more than the obvious sense: its vitality is never so great as when the policeman is banging at the church door and concentration camps await the more outspoken religious leaders.

These thoughts occurred to me as I read **World Faith in Action: The Unified Missionary Enterprise of Protestant Christianity,** a meaty and exceedingly heartening collection of front-line reports, edited by Charles Tudor Leber *(Bobbs-Merrill, Indianapolis and New York, 345 pages, $3.00).*

The great missionary movement of the nineteenth century is far from exhausted, and some of the most vigorous and profound expressions of Christianity are now coming from countries that a century or two ago were almost completely pagan. There are only four countries in the world today completely devoid of churches, and the total number of Christians has never been higher. Matching the growth in membership is a steadily spreading understanding of the total implications of Christianity, thanks in no small part to the ecumenical movement.

Dr. Leber, secretary of the Board of Foreign Missions, Presbyterian Church U.S.A. and a vice-president of the National Council of Churches, has done an excellent job in assembling the material for this book. Another familiar name in the book is that of W. Stanley Rycroft, also associated with the Presbyterian Board of Foreign Missions. Emory Ross, secretary of the Albert Schweitzer Fellowship, contributes an especially interesting chapter on the immense challenge of Africa. The other authors are Roswell P. Barnes, W. A. Visser 't Hooft, Glora M. Wysner, Charles W. Ranson, Theodore F. Romig, Tamaki Uemura, Rajah B. Manikam, Norman Goodall, and Frank C. Laubach (whose book, *Wake Up or Blow Up,* was recently reviewed in this column).

Summer fiction

This column, I might add, is being written in the midst of assorted suitcases, trunks, and other unmistakable evidences of forthcoming travel. Bright and early in the morning my family and I will plunge into a bus and head eastward, with Rutland, Vermont, as our destination. Like everyone rushing off for a vacation, my thoughts turn to the delights of a hammock or easy chair and a not-too-difficult work of fiction to while the hours.

In this summer's crop of fiction I have so far come on no book as outstanding as *High Valley* and *No Time to Turn Back,* which I reviewed about this time last year. However, I can think of four novels worth special mention.

By far the best is Mildred Walker's **The Southwest Corner** *(Harcourt, Brace, New York, 144 pages, $2.00),* which, by a coincidence that proves truth really is stranger than fiction, deals with the country around Rutland, Vermont. The landscapes are faithfully described, as are the three main characters. The book is almost as quietly done as *Ethan Frome,* but rather than being a tale of bitterness and remorse, it is one of strength and triumph.

Marcia Elder loved her old home, solid and square, back in the hills. But she was an old woman and the Vermont winters are long and lonely. How she faced her problem, and almost lost, and then won back the house on Ryder Hill and her own way of life, is skillfully and sympathetically told. The ending may seem almost too glib, but in summer one isn't too critical. At all events, the way the story turns out is heartwarming, and the book presents an appealing and positive picture of the New England virtues.

For contrast, there is LeGette Blythe's **A Tear for Judas** *(Bobbs-Merrill, Indianapolis and New York, 338 pages,*

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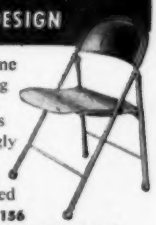

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$3.00). It is interesting reading though not remarkable writing. Mr. Blythe attempts a difficult thing—to probe the mind of Judas Iscariot in an attempt to show his character somewhat sympathetically and to make credible his great betrayal.

This book would seem better if it were not for the prior existence of Dorothy L. Sayers's *The Man Born to be King*. Miss Sayers's delineation of Judas is so brilliant and convincing that every other attempt I have seen, including this one, falls far short. It is interesting, however, that the author of the present book comes to much the same conclusions as his more gifted predecessor—that Judas was a man of power and drive, intellectually far ahead of the other disciples; that he had a vision of what the messiahship meant, and determined (here the sin of intellectual pride enters the picture) to make Jesus into the sort of messiah he wanted. But God willed otherwise; and Judas's pride was such that even at the end he could not humble himself, despite his mental agony, to ask forgiveness. The book is well worth the reading for the story it tells and for its descriptions of the Holy Land. Also, one is grateful to have Jesus presented as a man with a bicep or two rather than the anemic spirit moving through the pages of such books as *The Nazarene*.

The High Calling *(Doubleday, Garden City, N. Y., 308 pages, $3.00)* is a novel by James Street, author of *The Gauntlet*. It makes good reading. There has been an overproduction of novels about ministers these last few years, most of them lacking flesh and blood, and built around trite situations. Notable exceptions are *The Chain*, *The High Calling*, and, of course, Alan Paton's incomparable *Cry, the Beloved Country*.

Readers familiar with *The Gauntlet* will feel at home with Mr. Street's latest novel. The central character is the same—London Wingo, a Baptist minister. The story is refreshing in that a spontaneous revival brings about much of the denouement. The characters, especially the first Baptist minister, Harding Harrison Ward, change and grow and command respect (at the beginning, Ward was a good deal of a heel). The conflict is not a stock situation. All in all a pretty good book, and not too heavy for the summer hammock.

Some Are Friends, by Lewis T. Apple *(Crown, New York, 253 pages, $3.00)* makes more somber reading. It deals with the unceasing conflict between minority and majority groups—in this case Jews and gentiles. It doesn't have the punch of a *Gentleman's Agreement*, but it is probably truer to average experience. It is the old story of a Jewish girl in love with a gentile boy, the barriers they face, and the ultimate separation brought about by their families, social pressure, and religion.

The book is excellent in one respect—it points out that the problem is a two-way business. The Jewish family views the projected marriage with as much displeasure as does the gentile family. The novel also shows the effect of such attitudes on the lives of the two main characters.

A pleasant blend of exuberance and sincere commitment is expressed in Virginia F. Selvey's **And My High Tower** *(Doubleday, Garden City, N. Y., 160 pages, $2.00)*, the story of a youngish couple whose marriage, about to go on the rocks, is salvaged by the First Community Church of Columbus. Much to the surprise of all concerned, Mr. Selvey next feels the call of the ministry, and ends up as pastor of a small community church in Ohio. Mrs. Selvey writes with wide-eyed delight of the things that happen along the way, and has a woman's eye for the almost microscopic but terribly significant events of daily living.

Finally—I suggest a book of poetry for summer relaxation. In fact, I propose W. H. Auden's latest, **Nones,** *(Random House, New York, 81 pages, $2.50)*. Mr. Auden, who shares with Mr. T. S. Eliot the honors for being the most influential of contemporary poets—and who, like the senior poet, is a devout Christian—seems to be writing simpler poetry than he used to. Most of these poems can be enjoyed without too much research. All are interesting. Some are both witty and profound, as the one written for a Phi Beta Kappa meeting, which concludes with this sage advice:

Thou shalt not be on friendly terms
With guys in advertising firms,
Nor speak with such
As read the Bible for its prose, . . .

Thou shalt not live within thy means
Nor on plain water and raw greens.
If thou must choose
Between the chances, choose the odd;
Read The New Yorker, *trust in God;*
And take short views.

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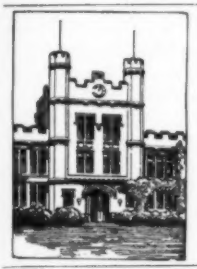

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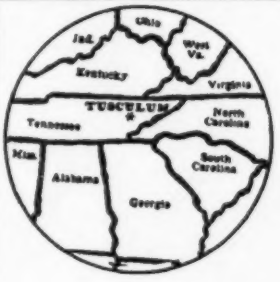

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To College By Television

By CLAYTON T. GRISWOLD

If you live in or near either Philadelphia or Detroit you may have gone to college by television during recent months. *The University of the Air* of WFIL-TV and the University of Michigan *Television Hour* on WWJ-TV both have been pioneering with this newest form of adult education.

The Philadelphia experiment had the support of nineteen colleges and universities in three states and the Board of Education's Extension Service. Classes were telecast from 11:10 A.M. to noon. Monday through Friday. It was hoped to attract as viewers many housewives and shift workers in the industrial areas who would be able to "attend" these morning lectures. Surveys had shown that housewives were bothered by "feelings of guilt" over televiewing at hours which generally belong to household chores. Roger W. Clipp, General Manager of WFIL-TV, and Prof. Armand L. Hunter of Temple University, Chairman of the Administrative Committee of the TV university, believed that while this might be partially true concerning entertainment, it would not apply to educational features.

They were right. More than 1,500 unsolicited letters were received during the first two "semesters" containing comments like these:

"I am a mother of three pre-school children and unable to partake of local adult education courses due to the demands of my family. Your series of courses fills a craving for more education that would otherwise go unfulfilled."

"Your program will go a long way toward establishing the real worth of television."

"My husband regrets that office hours preclude his participation (too) in *The University of the Air* classes."

"There is nothing more stagnating mentally than just pushing a broom around. . . . I enjoy every hour. . . ."

But before the first course of study was projected to the television audience, the instructors themselves had to be indoctrinated in the unfamiliar techniques of video teaching. So the professors adapted the use of a blackboard and all kinds of visual objects in lecturing to the classes they could not see. They suggested the taking of notes and looking up of references and offered to send a mimeographed outline of the course material at a nominal cost of twenty-five cents. The courses varied in length from fifteen minutes to a half hour and covered a wide range of interests—from "The Chemistry of Living" to "Under-

John J. Maroriello teaches Monday morning Spanish class on Philadelphia's WFIL-TV

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standing our Teen-Age Children." In the course called "The Homes We Live In," a professor of architecture, assisted by two students, illustrated how a young home-buying couple may wisely select a suitable plot of land, plan a house, and consider zoning problems and future development of the neighborhood. The general interest of the subject carried the program. Diagrams drawn on the blackboard and the questions of the two students made it a good television show.

There was a course on "The Art of Thinking" by a professor of philosophy who knew how to be interesting. The course "Let's Speak Spanish" demonstrated that one learns a language most rapidly when he sees its symbols at the time he is hearing it spoken. The very successful twenty-two-weeks' course "Understanding Economics" was taught by Professor Everett B. Townsend of Beaver, a Presbyterian Church-related college. Another of the many popular courses was "The Life and Culture of the Pennsylvania Germans."

The University of Michigan Television hour was on Sundays from 1:00 to 2:00 P.M., a time found to be "Class A" as far as the number of viewers is concerned. Three courses were offered: "Man in His World" (a course in human biology which ran fourteen weeks), "Living in the Later Years" (a course on hobbies for older people that would pay off both financially and psychologically, running the first seven weeks), and "Photography" (running the second seven weeks). Each of the classes was twenty minutes in length and the final third of the hour was given to a "Teletour" of points of interest on the University campus. The first was a remote pick-up from Clements Library in Ann Arbor. Such rare items were shown and discussed as British General Thomas Gage's order to Major John Pitcairn to seize the weapons of the Colonial rebels at Lexington and Concord, an act which led directly to the Revolutionary War. The use made of such documents rather than their uniqueness was emphasized.

A feature of the Michigan telecasts was that viewers were invited to register by mail, sending a one- or two-dollar fee, which entitled them to the printed supplementary material. This gave the privilege also of taking a written examination at the end of the course and, if successful, receiving a Certificate of Participation. More than 500 enrolled as soon as the series was announced. One registrant wrote: "I think that many of us have been just waiting for the educators to contribute something worthwhile educationally; and now since you have put your foot in the door, we would like to see you get in further." Most of America is hoping the same thing.

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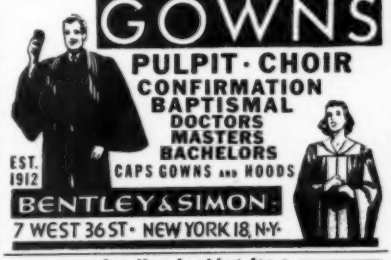

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LET PETE DO IT

By CLARA J. SMITH

It was Saturday morning and Henry, with the help of Pete, his younger brother, was putting up a pup tent in the back yard, when their mother called.

"Henry, will you please run to the store for me? I need some eggs right away."

Henry looked up from where he was on his knees and answered, "Oh, Mom, I'm too busy. Let Pete do it."

"But Pete delivered your papers for you this morning," she said. "It's your turn."

"Pete doesn't mind, do you, Pete?" replied Henry. "By the time you get back I'll have the tent up, and we'll play Indian."

"Okay," said Pete, getting up and brushing the dirt off his hands. "I'll hurry." He took the basket his mother gave him and ran down the street. She watched him, a worried look in her eyes. Something had to be done about Henry. Lately, no matter what he was asked to do, unless he wanted to do it, he always said, "Let Pete do it." But it was difficult to do anything because Pete loved to wait on Henry. He thought his brother was tops.

During lunch the phone rang. Mother answered it. When she came back to the table, she said, "It was your daddy, Henry. He has to make a business trip and he wants you to hop the bus and bring his over-night bag to him. I'll pack it while you clean up and change your clothes."

"But Mom, I can't go," said Henry. "I promised Bart I'd go fishing with him. Let Pete do it. He doesn't mind, do you, Pete? The bag isn't heavy. I'll carry it to the bus for you."

"Okay," said Pete. "I'll hurry."

"Good," said Henry. "And when you get back you could start digging the hole for our new flagpole."

Mother said nothing. But at the last minute she called a taxi. When Henry saw the taxi, he was almost sorry he wasn't going. On the other hand, even riding in a taxi wasn't worth scrubbing up just to go down to Daddy's office.

Pete was very excited about riding in a taxi all by himself and having money in his pocket to pay the driver. He knew how to watch the meter.

Henry waved as the taxi drove away. He was sure lucky to have a brother like Pete. Some of the fellows had younger brothers who wouldn't do anything for them. He got his fishing pole, said goodbye to his mother, and went off whistling.

It was late afternoon when Henry came home. He went straight to the back yard to see how much of the hole Pete had dug. Maybe they could still get the pole set before sundown and could run the flag up. But the hole wasn't even started and Pete was nowhere around. Henry went into the house and called, but there was no answer. He followed his mother into the kitchen.

"Mom," he asked, "isn't Pete back?"

"No, he isn't," replied Mother. "He won't be back until Tuesday. He flew to Chicago with Daddy. Don't let me forget to phone his teacher."

At first, Henry was too stunned to say a word. It just couldn't be true. A plane ride—the one thing he wanted more than anything else in the world. Then his anger flared up.

"It's not fair," he shouted. "I'm the oldest and Daddy said sometime when he took a plane trip I could go along. And you knew about it, you know you did."

"It's not fair," he shouted again. "I don't want any dinner."

He let the screen door slam on his way out. He sat down on the back steps and looked into the blue sky. Somewhere up there Daddy and Pete were flying. He brushed across his eyes with the back of his hand, and swallowed hard. But after a while he got up and began digging the hole. And the deeper he dug, the deeper were his thoughts. Finally he went back into the house.

Mother was clearing the table, but she had kept his food warm. Henry sat down and ate it. After he had finished, he took the dishes over to the sink and asked, "Is it my turn to dry?"

"Why, yes," said Mother. "I believe it is. What do you say we go to a movie when we're through?"

"Okay," said Henry. "I'll hurry." The words sounded familiar. He looked up at his Mother. She was smiling at him and Henry smiled back. It wasn't necessary to say anything. Each of them knew what the other was thinking.

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